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THE MISSIONARY'S REWARD.

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THE CESSION OF LAND TO THE MISSIONARIES IN 1797

THE

MISSIONARY'S REWARD;

OR, THE

SUCCESS OF THE GOSPEL

IN THE

PACIFIC.

BY

GEORGE PRITCHARD, Esq.

HER BRITANNIC MAJESTY'S CONSUL IN THE ISLANDS OF THE PACIFIC.

WITH AN INTRODUCTION,

BY

THE REV. JOHN ANGELL JAMES.

SECOND THOUSAND.

LONDON:

JOHN SNOW, 35, PATERNOSTER ROW;

1844.

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TO THE MOST NOBLE

WILLIAM SPENCER,

DUKE OF DEVONSHIRE,

KNIGHT OF THE GARTER,

LORD LIEUTENANT AND CUSTOS ROTULORUM

OF THE COUNTY OF DERBY,

&c. &c. &c.

This Work

IS, WITH HIS GRACE'S PERMISSION,

MOST RESPECTFULLY DEDICATED BY

HIS OBLIGED, FAITHFUL AND HUMBLE SERVANT,

GEORGE PRITCHARD.

PREFACE.

When I was in England two years since many friends expressed a strong desire that I would publish the statements which, on various occasions, I had made, as illustrative of the power of the gospel on the minds and conduct of the savage and idolatrous inhabitants of the Great Pacific. At that time, my engagements were too numerous to allow me to comply with their wishes. It was then suggested that I might prepare a small work for publication during my passage to Tahiti, and agreeably to this suggestion the following pages were written. This will account for the want of reference to the present state of affairs at Tahiti. This omission is, however, well supplied by the Introduction of my valued friend and former pastor, the Rev. John Angell

James, who has, in terms equally faithful and affecting, described the mournful condition of that once peaceful Island. Nothing but the hope that the facts narrated in these pages, many of which have come under my own observation, and others collected from authentic sources, may prove useful and encouraging to the friends of Missions, would be a motive sufficiently powerful to induce me to present them to the public.

GEORGE PRITCHARD.

London, Oct. 15, 1844.

INTRODUCTION.

TAHITI, once the theme of holy song, and the boast of Christian piety, has become a name of disastrous import. The history of this beautiful island, with the exception of one short episode, has been written in blood to be read with tears. When brought out of its deep seclusion amidst the waters of the Pacific by Wallis, and afterwards presented more conspicuously to British observation by our illustrious but unfortunate navigator, Captain Cook, it concealed under the exterior covering of its picturesque scenery, and the enticing manners of its inhabitants, a cruel idolatry, and vices the most revolting: even the very semblance of virtue was unknown, and man appeared superior to the beast by an intellect that was employed only to render him more systematically and bewitchingly wicked. Thither, in the year 1796, sent by a Society then recently formed, of all denominations of evangelical Christians, for the conversion of Pagan nations, proceeded a band of holy and devoted men, impelled by no motive but love to God and souls, to convert these savages to the religion which they themselves professed. For sixteen long and weary years, they laboured without so much success as the salvation of a single idola-

ter to reward their self-denying course and apparently hopeless exertions; but with a zeal that seemed to acquire intensity by defeat, and a perseverance which disappointment could not wear out, they continued at their post, amidst "abominable idolatries" which shocked their piety, obscenities that revolted their purity, and cruel orgies that severely tested their powers of endurance. In vain during all this time did they endeavour to prevail upon the deluded Tahitians to put a stop to infanticide, promiscuous concubinage, human sacrifices, and murderous wars: but they laboured on in prayer and in hope.

At length the time to favour Tahiti arrived, and "the set time was come:" God poured out his Spirit on its inhabitants, and led them to see the wickedness of their ways. The reward of their patient and enduring zeal now came in rich abundance upon the faithful and devoted men who had quitted the precincts of civilization to dwell among savages, and the more sacred territories of religion, to take up their abode among idolaters;—the false gods were abolished, and the places of their detestable rites were destroyed; and with the cruel and licentious superstition that originated them, retired all the filthy and obscene practices which had covered with pollution those scenes, with the loveliness of which they stood in hideous contrast. Christianity in all her power to reform, to govern, and to bless, and in her once primitive simplicity as she appeared when apostles introduced her to the world, took peaceable possession of Tahiti: under her beneficent reign not only was the worship

of the true God through the mediation of Christ set up, Christian churches formed, the Scriptures translated, places of worship erected, the sacraments administered, and the Sabbath observed, but constitutional government on the basis of law was established, and the stream of civilization, ever waiting to fill the channels opened by evangelization, flowed in with all its rich and inestimable deposits. Religion and morality had begun to add new beauty to those romantic scenes where nothing but idolatry and crime had hitherto flourished in rank luxuriance.

What is here said of Tahiti, may with equal truth and justice be said of many other islands, and groups of islands, both in the North and South Pacific. By the blessing of God upon the labours of the American Board of Foreign Missions, and of the Wesleyan Missionary Society, as well as upon the labours of the London Missionary Society, more than one hundred of these secluded spots, once the dark domains of Satan, have renounced his yoke, and submitted to the sceptre of Christ.

In proof of the truth of this statement, I refer those who would delight their minds by dwelling on one of the most pleasing pictures ever presented to the human mind, to read Stewart's 'Account of the Progress of Christianity in the Sandwich Isles;' Ellis' 'Polynesian Researches;' Williams' 'Missionary Enterprise,' with Prout's interesting life of this noble martyr; and Mr. Ellis' 'History of the London Missionary Society,' the first volume of which is just published, and of which a writer in 'The Foreign Quarterly Review' says, "It is one of the most

charming compositions of the kind we ever met with, —pleasing in style, ample in detail, without being in the least tedious—it leaves nothing to wish for." These publications will satisfy every reader of the reality and the beneficent nature of the change produced by Protestant missions in the islands of the Pacific.

To these inestimable works is now added another, by an individual whose name has acquired a notoriety which he could have as little expected as he could have desired—I mean Mr. Pritchard, formerly the useful missionary, and subsequently the active, energetic, intrepid, and persecuted British Consul at Tahiti.

When the prospectus of the following work was submitted to me with a request from its author, in consequence of my having been formerly his pastor, to write an introduction to it, I was inclined to doubt whether anything could or need be added to what Mr. Ellis and Mr. Williams had already communicated in their more extended and elaborate publications; but on perusing the sheets, which I did not till they were in print, I was led to the conclusion, that the subject is too interesting ever to tire by a repetition of facts; that this new recital would tend to confirm the statements which have been already given to the public; that the notoriety acquired by Mr. Pritchard's name, will most certainly secure attention to any thing he may put forth on the affairs of the mission; while the testimony which he bears as an eye-witness to much that he relates is of itself so pleasing and so important, as to make this new publication a welcome addition to our missionary information.

This work is not intended by its Author to form a consecutive history of the Polynesian missions, but merely a collection of specimens of their results, from which may be inferred the nature and the value of the great moral change which has been effected by their agency, and the direful consequences of that interruption to the work which has been so ruthlessly carried on by the aggression of France. Making no pretensions to literary elegance, rejecting all those studied embellishments which might be artistically grouped to form a picturesque narrative, Mr. Pritchard relies on nothing to interest the readers of his book, but "a plain unvarnished tale" of facts. His instances of individual conversions, give us a more vivid conception of the kind of moral revolution which has been wrought in the islanders of the Pacific, than volumes of general description, however eloquently written. Take, for example, the closing events of Mahine's life, or the death-bed scene of Maoae, as they are here described, and especially the brief memoir of Keopuolani, Queen of the Sandwich Islands, and by looking at these instances, which are but a few out of myriads, what an impressive idea do we gain of the wondrous change produced by Christianity as preached by our missionaries and enforced by the powerful eloquence of their holy lives. Here will be seen, not a mere change of external custom, but of internal character—not only a polish of the surface, but a change of the very substance—the man himself, in his habit of thought, volition, feeling, and action, is made literally a new creature; it is not his religious ceremonies only that are altered, but his very mind, and heart, and soul; it is not merely

the substitution of a crucifix elegantly carved, for his wooden image rudely fashioned that has taken place, nor his genuflexions before the one for his prostrations before the other, but the displacing of all his cruel, licentious, and selfish passions, by the purity, the mercy, the truthfulness, and the happiness which, whether in the savage or the civilized man, are the invariable results of faith in the gospel of our Lord Jesus Christ.

Nor is it merely an account of *evangelization* which is here presented to the public, but of civilization, its inseparable effect wherever it takes place among barbarians. Christianity involves, of necessity, all the principles of human refinement, and comprehends the seeds of endless improvement, so that over whatever region it flows, however barren of intellect and virtue, it deposits a soil in which these seeds spring up to bear the fruits of social order and individual enjoyment, as well as of religious exercises. The printing-press, the plough, and the loom, cannot be long after the cross. It would be contrary to fact to affirm that in no case has civilization been carried on apart from evangelization, but it is a deduction from universal experience, that the preaching of the cross is not only the most certain but the most speedy and the most effectual method of raising the savage into the civilized man. Let any one read the account of the High School at Lahainaluna, connected with the mission at Hawaii; or of the printing-office at the same place; or of the cotton-manufactory built of hewn stone; or of the sugar-cane plantations, with their accompanying difficult process of sugar-boiling; or of any other of the numerous trades which

in its course of progressive improvement, so artlessly detailed in this little work, civilization has begun to put forth, and say, what benefits our Protestant missions have conferred on the inhabitants of Tahiti, and the other islands of Polynesia. These have been accredited by other witnesses than the missionaries themselves. Many of the commanders of our British ships of war, as well as of our merchant vessels, who have visited Tahiti, have, without conference, and unasked, borne their willing and honourable testimony to the beneficial change wrought by the labours of our missionaries in that island; to whose testimony, grateful reference is made in these pages. And if nothing more were to result from the mission to Tahiti, and if it were now to end in blood and slaughter, still it will have served an important purpose in the moral theories that affect the destinies of our world, by the demonstration it affords, that no lengthened and elaborate process of civilization is necessary to prepare barbarians for the reception of Christianity. Both in the Pacific Ocean and among the Hottentots and other savages of the African deserts, the attempt to teach the people reading, writing, and the useful arts, was abortive, till they received the gospel and were brought under the motives to industry, which it alone supplies, and then afterwards civilization with rapid strides followed in its train.

Mr. Pritchard's volume comes too late to surprise and delight us by the charms of novelty; it has been anticipated by others already mentioned: but let it

only be conceived that nothing had been heard of our missions to the islands of the Pacific till we read this work; that we had received no previous preparation by other publications, for its facts; that our mind had been called by this work to make its transition from the revolting scenes described by our missionaries as existing in Tahiti, before its conversion to Christianity, to those which are here exhibited; that by a sudden shifting of the scene we had seen the idols, with their human sacrifices, obscene orgies, the Areoi societies, and infanticide; the sanguinary wars and their ferocious customs, all pass away, and in their place the Christianized state of the people as here depicted, rising up before us, what a deeply interesting volume would this be found; how eagerly would it be read; what a sensation would it produce; and how much would it be talked of: and it is only because it comes in the rear of its great predecessors that these results will not follow its publication.

Alas! that we should have now to turn from triumphs to tribulations, and instead of having to tell that Tahiti is still the scene of the unmolested and peaceful labours of the missionaries, and of the onward progress of Christianity and civilization, should be compelled to relate that it is the seat of a horrid oppression, an exterminating war, a general disruption of society, and a fearful suspension, if not a total extinction, of all missionary operation. To borrow the expressive language of the writer in the Foreign Quarterly already alluded to, "I am reluctant to approach the sequel, and contemplate the intruders rushing like a hog into a flower-garden, to

uproot and to destroy what the hand of industry had planted." Or, to borrow a somewhat analogous and scriptural allusion, that we should have to exclaim in words of truth and amidst sighs of anguish, "The boar out of the wood doth waste our vine, and the wild beast of the field doth devour it." It is not necessary, nor would it be convenient, here to go into the details of that horrible aggression which has been made by a nation, which boasts of its military glory, its chivalry, and its refinement, upon the female sovereign and the defenceless people of Tahiti; but though, for obvious reasons, the odious and affecting tale of French aggression may not here be told, yet nearly the whole civilized world has heard by this time, with unutterable disgust, of its successive robberies of that defenceless country, first of property, and then of sovereignty—of its Protectorate forced upon the protesting Queen and her outraged subjects—of its imposition of Popery at the cannon's mouth—of the perfidy, fraud, and violence of its authorities; and as the climax of its audacious and violent conduct, of the arrest, imprisonment, and expulsion of an accredited British functionary. These things are become matter of history, and will produce equal astonishment and abhorrence. In reference to the last act of aggression, the Prime Minister of our country acknowledged in his place in the House of Commons, "That a gross outrage, accompanied by gross indignity, had been committed upon a British Consul." Happily, a far greater calamity than even what has happened at Tahiti has been averted, and which, though at one time feared, and not altogether improbable, has always been deprecated

by the friends of the Missionary Society—I mean a war between England and France.

In what a melancholy and heart-rending state has this aggression left the devoted island where its atrocities have been perpetrated! When the last accounts came away the Queen was still a fugitive on board a British ship of war, dependent for subsistence as well as protection both for herself and her children upon the bounty and magnanimity of its generous commander; the natives, goaded by indignities, wrongs, and oppression, almost too great for human nature to endure, had unhappily taken up arms; sanguinary conflicts likely to end in the extermination of the weaker party had commenced; the mission churches were dispersed and the exercises of public worship suspended; the missionaries had most of them fled from the scene of tumult and blood to the Leeward Islands; and that spot, once so peaceful and so happy, had become a scene of devastation and blood. "The confused noise of the warrior," never heard since Tahiti had received the Gospel, now rolls along those valleys where lately was heard the sound of the chapel-bell, the voice of the preacher, and the hum of missionary schools; while the thunder of artillery, the moans of the dying, and the shriek of widows whose husbands have fallen in battle, are reverberated from those mountains which till lately, echoed to no sounds less glad or holy than the songs of the multitude who keep holy the Sabbath. Alas, alas, what a change! Who, upon contemplating this sad scene and its authors, can help thinking of Mr. Hall's eloquent description of the invasion of Egypt by

Napoleon Buonaparte? "Whilst he was looking round him, like a vulture perched on an eminence, for objects on which he might gratify his insatiable thirst of rapine, he no sooner beheld the defenceless condition of that unhappy country, than he alighted upon it in a moment. In vain did it struggle, flap its wings, and rend the air with its shrieks: the cruel enemy, deaf to its cries, had infixed his talons and was busy in sucking its blood, when the interference of a superior power forced him to relinquish his prey." Everything in this striking metaphor is applicable to the present case but its conclusion. The vulture is not scared away, but still holds in his talons, and sucks the blood of, his struggling, shrieking, and, I am afraid I must add, expiring victim.

Of these calamities, however, the final issue is yet uncertain; whether the labour of half a century is to be unravelled by the blood-stained and crafty hands which are at work there now, or whether in a way unthought of by human wisdom, He whose path is in the deep and who covereth himself with clouds, will make justice, truth, and piety, to triumph over oppression, error and irreligion, remains to be seen. Little is to be expected from France in the way of relinquishing her prey, either from foreign diplomacy, or from the compunctious visitings of her own conscience, but it is not improbable, if we may judge from the tone of some of her papers, that policy may yet do that which nothing else is likely to effect. One would fain hope that her government must be ignorant of all the facts of the case, that deluded by the false representations of such men as Dupetit Thouars, Bruat, D'Aubigny, and others still more crafty, though

not more cruel, it has been thus led to give its sanction to the establishment of a Protectorate which amounts to a virtual dethronement of a sovereign, who has done nothing to merit such cruel indignity and oppression. Is there no way of access direct to the ear of the King of the French? Would he sanction this did he know the facts of the case? Is M. Guizot himself in ignorance? Did he not say in his place in the Chamber of Deputies, "The French force was bound to keep right on its side. We think it did not do so.* **There were no instructions, there was no utility or necessity, neither was there justice towards the Queen and the natives. We are of opinion that the establishment of France in new regions, should not be accompanied by an act of violence towards the people among whom it appears for the first time." Is there no means of reminding M. Guizot of his own declarations?

In the mean while, there is much for us to learn and much for us to do in reference to these calamities. It is unnecessary to ask for the sympathies of the Christian public on behalf of the insulted and fugitive Queen, her ill-treated subjects, the scattered churches and perplexed missionaries: but one there is who has especial claim upon the respectful and tender regards of his fellow-countrymen, and fellow-Christians—one whose person was arrested and confined in a dungeon without the shadow of an accusation, where for ten days and nights, separated from his wife and family, suffering from bodily affliction, his very life was in constant danger—whose property has been destroyed—whose character has been maligned by every species of calumny, down to the most

disgusting and filthy caricatures, by the malice of the French press—and who, upon his expulsion from the scene of his official duties, was obliged to leave his wife and part of his family in the hands of his persecutors, with only one short and furtive interview with these dear objects of his affection, without knowing how or where he should gain another interview with them, or whether that interview would be held in this world or the next*—surely such a man, and such is Mr. Pritchard, deserves especially, I say, the sympathy of all who can feel for a sufferer, and who are convinced that he has done nothing to render his sufferings only an act of righteous retribution.

It will perhaps excite the surpise of some in reading the following volume, that Mr. Pritchard has suffered so favourable an opportunity, as is furnished by its publication, to pass by without embracing it, for, exposing, which by ample documents he could do, and exhibit a series of acts on the part of his opponents characterized by a duplicity rarely met with, the conduct of the destroyers of the independence and peace of Tahiti; for pourtraying his own sufferings; and for entering upon his defence against the attacks of slander. His office as British Consul forbids the one; a noble magnanimity has made him indifferent to the second; and the third is needless. The British Government have been his defenders, not only by private testimonies, but by the more public and emphatic one of still continuing their confidence in him, and appointing him as

* Since then Mrs. Pritchard and her three daughters, who fled from Tahiti to Valparaiso, have arrived safely in this country.

their Consul at the Navigator's Islands. This testimony would have been more complete, of course, had he gone back to Tahiti; but from a knowledge of the disposition of the French authorities towards him, a wish to preserve the tranquillity of the two countries, and also to avoid all occasions of collision, of which it may be justly feared that too many will continually occur as long as the Protectorate continues, it has been thought proper not to send him to the same station, though still to the same consular jurisdiction. Here is his justification before his country, France, Europe, and the whole world, in this declaration by their acts that he has done nothing to forfeit the confidence and esteem of the government that employs him. The London Missionary Society, whose agent he once was, and whose devoted friend he still is, will follow him to his new station with their affection and respect; while the public, who know him, and at the same time, love, commiserate, and esteem him, believe none of the stories that malice has invented for calumny to circulate. This is his defence; and it is enough. If anything else were wanting, his justification will be carried through the civilized world by the able article in the Foreign Quarterly Review, which with singular ability has sifted and exposed the whole Tahitian affair.

It is now quite time I should consider in what state of mind *we* as Christians, and as the friends of missions, should regard these calamities; the lessons we should learn from them; and the duties they call upon us to discharge.

And do they not call upon us to enquire, wherefore

the Lord has thus chastened us, and to examine whether in our spirit and conduct in reference to Tahiti in particular, and to the other scenes of our success in the Pacific, there has been anything displeasing in his sight? Have we in our delight over our triumphs been boastful and vain-glorious, till we have forgotten to give *Him* the glory? Has our joy been sufficiently purified from self-elation, and characterized, as it should have been, by humility and gratitude? It is a time, and a call, for close examination and profound humiliation. The affliction will do us no good if it does not lead to this. It becomes us to bow down under the chastening hand of our God. Even this cometh from the Lord, who is wonderful in counsel and excellent in working. He has *permitted* it for wise ends, we are quite sure. Perhaps it is to infuse a greater degree of devout seriousness into our whole missionary procedure, to check our levity, to cure our frivolity, to expel from our meetings and our spirit, something of that noisy excitement and unseemly humour and merriment, by which they are sometimes too much characterized. Tahiti was our earliest mission, and if by the death of this we shall be prepared to conduct ourselves better towards all the rest of the family, it will not be in vain, that for a season we have been called to put on sackcloth and to mourn as for a first-born. Instead then of merely exposing the injustice of the French Government or the craft of Popish priests, let us look well to our own spirits. It is a little remarkable, and is a coincidence worth noticing, that this cloud should have come over us

just as we were about to celebrate the jubilee of our society, and when we are soon to commence a new period in its history: and it will be our wisdom, as it certainly is our duty, to summon into existence, and to exercise, more of the deep and hallowed feeling of the fathers and founders of our institution. They laid its foundation in faith and prayer, but we perhaps have thought to build its walls by eloquence and excitement. Affliction sobers the mind, checks volatility, and calls forth a manly and resolute temper which is prepared for great and noble deeds. Uninterrupted sunshine, and a constant high temperature, enervate the frame, which the frosty nights and the cloudy days of winter brace and invigorate. If these disastrous events should prove *sanctified* afflictions to us;—if they should make us more solemnly in earnest;—if they should cause our zeal to flow less in the noisy shallows, and more in the deep, though silent, channels of the majestic river;—if they should make us more meditative and prayerful;—if they should produce that resolute, intrepid, martyr-like courage which can exist only in trials and tribulations—a rich compensation in the future awaits us for the present loss, however costly, grievous, and deplorable that loss might be.

We should equally beware of a spirit of despondency. That we have much to fear for Tahiti, apart from the extirminating conflict now going on, if indeed it has not already ended in making the island the tomb of its adult male population, is but too evident. Apart from the insidious arts of Jesuit priests, think of the rank and putrescent profligacy now let loose upon the

people by a French soldiery and sailory, the unrestricted sale of ardent spirits, and the introduction of corrupting sports, and you will see the peril in which morality and religion are placed. Still remember that *all* that has been done cannot be undone. Paganism, with all its horrid progeny of vice and misery, will no more pollute the land. Popery, though in our view a dreadful perversion of Christianity, should it succeed in its attempts to establish itself in the island, is far better than the Paganism which once reigned there: and notwithstanding the perils of war, of bad example, and of Jesuit persuasion, there are, it may be hoped, not a few who, amidst this desolating flood, will stand fast upon the rock of ages. Or if fleeing from an island, embittered to them by such sad recollections and such odious corruptions, they will then carry with them the precious truths they have received, which, like seed borne upon the wings of the wind, will drop and vegetate on other spots. But if even these hopes should not be realized, still there is one source of consolation remaining, and that is, that French force and Romish zeal cannot reach to heaven, where much of our labour is laid up beyond the reach of violence and injustice. The glorified spirits of just men made perfect, whose names this little volume preserves while it embalms their memory, and hundreds like them, cannot be plucked from their spheres and again be exposed to the seduction of error or of vice: *they* at any rate will remain everlasting monuments of God's grace and our success. "Blessed men, ye were taken away from the evil to come, and should the

spirits of your slaughtered fellow-Christians bear to you the sad intelligence of 'the abomination of desolation that now maketh desolate' your once peaceful and beautiful island, the disastrous news will reach you in a world where you will see in the light of eternity, the reasons of events, which, to our beclouded vision, appear as deep, unfathomable mysteries."

Nor is this all; the grand experiment has been tried and tried with success before a sceptical world, and in a thoughtless age, whether there is any nation sunk so low in barbarous ignorance and pagan crime, as not to be reached by the regenerating power of the gospel, when applied by Christian zeal and followed by the grace of God. The experiment has been tried, and tried with success, and it is this which has excited the envy, roused the jealousy, and called forth the efforts of the Vatican, whether the cross without the crucifix, the simple truth of the Bible without pantomimic ceremonies, and Protestantism, by the doctrines of the Reformation, unaided by the pretensions and opposed to the authority of Rome, can turn man from dumb idols to serve the living and true God. It was at one time the boast of Popery that the attempt, the power, the success, and the glory of converting Pagan nations, belonged to its votaries; and Protestants were taunted with their indolence and impotence in reference to this matter. That boast is lost—that taunt is silenced. Force and cunning may extinguish the mission to Tahiti, but the record of the experiment and of its success remains as the theme of veritable history. It is not without reason, therefore, that Rome fears the

success of Protestant missions, since they are spreading all over the face of the earth, and competing with her for one of her marks of apostolicity, I mean, universality.

But this is not all that should check our desponding feelings in reference to this event: Tahiti, though the first scene of our missionary operations and success, and though on several accounts the most interesting one, is *but one* among many. If in the deep mysteries of God this *should be* lost to us, it is, I repeat, only one among many: it is but the fall of one star from a galaxy. Whole groups of islands yet remain unvisited by French soldiers and Romish priests. I again mention the delightful fact that more than one hundred islands are computed to have abandoned idolatry. Much therefore as we should regret to lose Tahiti, yet even then a vast field of missionary enterprize, in the Great Pacific, remains untrodden by the foot of oppression, inviolate to the hand of spoliation, though certainly not uncoveted by that vast ecclesiastical ambition whose desires can never be satiated till the whole world be subject to its sway.

The calamities we deplore are pregnant with instruction on many subjects, and prominent among these is the demonstration they afford, in the strongly-marked and unaltered character of Popery, "that Christian charity is as alien as ever from its nature; that it cannot tolerate, even in the most isolated portions of the globe, the existence of any other creed than its own, and that wherever such appears, its earliest and most energetic efforts are employed for its annihilation. They also

show that disguise and deception are as eagerly used now as during the most corrupt periods of its history. The first teacher of Popery landed at Tahiti under the disguise of a carpenter, and some of the earliest converts in the Pacific were baptized and said to be regenerated unconsciously to themselves and unsuspected by their relatives around." M. Bataillon, one of the priests, describing his own proceedings, under date May 1839, states that, "In order to experience no difficulty in administering baptism, even in presence of the mother, I act in the following manner:—I have always with me one bottle of scented water, and another of plain water; I pour at first some drops of the former on the head of the child, under pretext of soothing it, and whilst the mother pleases herself in softly spreading it with her hand, I change the bottles, and shed the water which regenerates, without their suspecting what I have done."*

Equally just are Mr. Ellis' remarks on the conduct of the French nation:—"France has complained of being isolated; and recently appeared ready to rush into a war with the rest of Europe, rather than not be included in a convention for preserving the integrity of the Ottoman empire. But the French Government must know that by proceedings such as those pursued at Tahiti, and approved in Paris, France was most effectually isolating herself, not from formal compacts and engagements with the European family of nations, but from a participation of the purest and loftiest sympathies, the most noble and generous feelings of all honourable

* Agression des Français contre l'Ile de Tahiti.—Appendice, p. 78.

men—showing the feeble influence, if not the entire absence of those principles of humanity, integrity and honour, which form the basis of all amicable relations, and of all respect and confidence among nations, as well as among individuals. The French government cannot be surprised, therefore, if other nations regard their movements with suspicion, and their professions with distrust." Whether this be a movement of political policy on the part of the French Government to multiply its colonies, and increase its means, in the event of a war with this country, of annoying us in our eastern possessions; or whether it be that it has lent itself to Popery to further the ambition of the Vatican, it will find in either of these cases a poor and miserable compensation, in the conquest of Tahiti, for its loss of national honour.

But let us turn our attention from human governments and these lawless proceedings to that which is divine. "The Lord reigneth; let the earth rejoice; *let the multitude of isles be glad thereof.* Clouds and darkness are round about him; righteousness and judgment are the habitation of his throne. A fire goeth before him and burneth up his enemies round about." Let the oppressed and their friends listen to this cheering announcement. Let them turn with calmness, with confidence and hope to Him who has prepared his throne in the heavens, and whose kingdom ruleth over all. With a policy infinitely more profound, and a power more mighty than that of France and Rome combined, he is looking with pity upon the oppressed, and indignation on the oppressor; and though

for awhile he may permit the latter to triumph over the former, the day of vengeance is in his heart, and the year of his reedemed will come. "The Lord reigneth; let the people tremble: he sitteth between the cherubims; let the earth be moved. The Lord is great in Zion, and he is high above all the people. The king's strength also loveth judgment; thou dost establish equity, thou executest judgment and righteousness in Jacob." Let the oppressors hear this and be afraid. Our appeal should be in the confidence of faith, and by earnest prayer to Him that sitteth upon the throne of the universe. Why have we not had a day of fasting and prayer? If I blame the Directors of the London Missionary Society for anything connected with Tahitian affairs, it is for their not inviting the churches by special appeal to set apart a day for humiliation and prayer. It would, I believe, have been responded to very generally, if not universally. The exigency of the case requires it, while the importance of the object justifies it. We are in a crisis of the history of our Polynesian missions, and yet there appears to me a disposition rather to complain than to pray, and to trust to our representations and petitions to human governments, rather than to our supplications to heaven. God only can help us. Why have we not then gathered as with one heart and mind round the throne of Him whose title it is that he heareth prayer, and whose glory it is that he answereth the supplications of his church by terrible things in righteousness — round the throne of Him who is our salvation, and the confidence of all the ends of the earth, and of them

that are afar off upon the sea. Let us cease to blame our government for not doing all they could in averting this calamity, and blame ourselves for not doing what we could have done by prayer. Tahiti, I repeat, is probably lost to us, unless it be recovered by the power of prayer, and other islands will be lost too unless they are saved by the same means. Sermons will not do it, speeches will not do it, money will not do it;—we may have the eloquence of Cicero and Demosthenes, and the wealth of all the land, but without prayer it would be ineffectual. Let us have united prayer—individual prayer; let every one in whom the spirit of prayer dwelleth cry mightily to God: and then "shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?" The friends of the missions in the Pacific ought to know the danger in which these missions are placed, to show them the necessity of earnest prayer to God for their preservation. Their entire subversion is determined upon. What has occurred is only the first act of the tragedy. A spirit of propagandism at this moment pervades all France, at least its Catholic population. "It is well known that from that country a movement, long preparing, has gone forth, which about ten years ago began to break in soft murmurs on the shores of the Pacific. Under the Restoration in 1822, a vast association, called the *Œuvre de la Propagation de la Foi*, was established at Lyons, placed under the patronage of St. Francis Xavier, supported by an organised system of almsgiving, one sou a week from all the faithful who chose to co-operate in this holy work, and granted

plenary indulgences by four successive popes. To this association were attached four French congregations—those of the *Lazaristes*, the *Maristes*, the *Missions Etrangères*, and the *Maison de Picpus*. The last, which most concerns us, was founded in 1814 by the Abbé Coudrin, who lived in the street called *Picpus*, whence the name of the society, which was instituted with the double object of reviving the faith in France and spreading it abroad. It was dedicated to the Sacred Hearts of Jesus and Maria! A decretal of the Propaganda confirmed by Leo XII., June 2nd, 1833, confided to this Society the task *of converting* ALL *the islands of the Pacific from the North to the South Pole.*"* From this society has originated the movement, the consequences of which are written in characters of blood in the island of Tahiti: and its ulterior objects are the entire subversion of all our missions in the North and South Pacific. The public will not fail to observe that, passing over, or at any rate leaving unvisited, the many islands, and groups of extensive, populous, and important islands in the same ocean, and yet unoccupied by any missionaries, the Roman Catholics have prepared "to seize," as Mr. Ellis says, "the field of another, and to rob the labourer who had borne the heat and burden of the day of the fruits of the peril, privation, and toil of nearly fifty years: not to subvert idolatry and civilize the savage, but to unsettle and perplex the minds of those who had for many years embraced the Christian faith, and to cause divisions and strife among those who, though formerly alienated and

* Foreign Quarterly Review, October 1844, page 175.

hostile, had by the gospel been brought to live in harmony and good-will with each other. And all this for no other apparent reason than that these spots of civilization and moral verdure, under *Protestant* culture, were more offensive in the sight of the propagandists, than the barbarism, moral pollution, and idolatry of all the *pagan* islands of Polynesia."

And how are these endeavours of Rome to be met? How is this scheme to be frustrated? Not by laws forbidding its votaries to preach; not by restrictions upon the right of teaching; not by penal protections granted to any system of doctrine: these are not the ways by which error is to be resisted and truth promoted. Roman Catholics have as much right to spread their opinions as Protestants, provided they use none but the legitimate weapons of Scripture, and reason.* Prayer is our stronghold. France is strong, Rome is crafty, but God is stronger than the former and wiser than the latter; and to him let us appeal in all the power of universal, believing, and persevering supplication.

But prayer is not everything we must do—the conflict must be maintained against the aggressions of

* "It is true that a law was passed by the government of Tahiti forbidding the circulation, either by natives or foreigners, of any other religion than that already taught to the people. This law, however, does not appear ever to have been enforced, and its promulgation is to be regretted as erroneous in principle, and was condemned by many of the missionaries: but it was suggested by the French authorities themselves, and deeming themselves safe under such sanction, the Queen and chiefs enacted it."—*Ellis*, page 410.

Popery with increasing vigour, both in this country by sending out more missionaries, and by the missionaries themselves in laborious endeavours to train their converts in the knowledge and right application of scripture truth. To slacken our efforts for the Polynesian missions now, would be cowardly and criminal. True it is that the events which have transpired in the East are calling our attention to India and China. Doors are opening, and voices are calling to us, in that quarter of the world: and it may be that we have too much neglected mighty empires and vast continents for insular spots and scattered tribes. While engaged in surveying the beautiful pictures which our missionaries have presented to us of their success in transforming the most revolting scenes of barbarism, idolatry, and vice, into spots covered with intellectual, social, and moral vegetation, in the romantic islands of Polynesia, we have too much forgotten, perhaps, the teeming millions of Asia, and have been somewhat impatient of the slower but the stupendous process of permeating that vast mass with the principles of revealed truth. Still we dare not, we cannot, we will not, relinquish the great Pacific, and our possessions in it, to the aggressions of Rome and the societies of France. We are summoned by recent events, as by a new, an awful, and commanding voice, to the scenes of our first labours, and our greatest triumphs. Our present object should be rather to defend the positions we already occupy there, than to occupy more. We shall be attacked speedily, vigorously, and successively, in each, and we must prepare for it. To denounce Popery is

not enough; to despise it would be folly, and to be unnecessarily afraid of it, cowardice;—we must *resist* it, by keeping up our missions and taking care to fill the minds of our converts with Bible truth. The Bible is the antagonist of Popery: a Bible population, whether at home or abroad, is the *levy en masse* that must be employed to repel the incursions of this invader—every man must be a soldier, be armed with a Bible, and be trained well in the use of his weapon. The Scriptures must be translated into every dialect, printed in every island, and put into every hand, and the great principles of Protestantism instilled into every mind; while at the same time, the true nature of religion, as consisting of something more and better than the heartless observance of ecclesiastical forms, having no foundation in the Bible and no influence on the conduct, must be taught to the people, and they must be made to understand that, in the absence of faith working by love, the most gorgeous ceremonies are but the exchange of one system of superstition for another. Adhering to this line of conduct, and confiding in the power, wisdom, and grace of our Lord Jesus Christ, we may allay our solicitude, though we have many reasons for vigilance and activity, and may wait in calmness and in hope for the result of the conflict between truth and error, which has but commenced in the distant islands of the Pacific, assured that present and partial defeat will end in complete and universal victory.

I now commend to the favourable reception of the public this unpretending volume, for the preparation

and publication of which I am in no sense answerable; the perusal of which cannot fail to produce a deep conviction of the importance of the work which has been wrought in the conversion of the islands of the Pacific to Christianity, and of the greatness of the calamity which, by a disgraceful combination of force and fraud rarely equalled, never surpassed, has been inflicted upon Tahiti, and by which a people lately emerged from barbarism and a bloody and licentious idolatry into the peaceful enjoyments of our own holy religion, have been so cruelly interrupted in the exercise of their piety, overwhelmed by the horrors of war, and threatened with utter extermination.

J. A. JAMES.

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THE

MISSIONARY'S REWARD.

CHAPTER I.

The glorious effects of the Gospel upon Individuals.—Mahine, Chief of Huahine.—Maoae of Eimeo.—Makea of Rarotonga.—Tupe, a Deacon.—Meretu, a native Preacher.—Tuaivi, a Cannibal.—Tausaga and Taulagi of Tutuila.—Keopuolani, Queen of the Sandwich Islands — Her Prohibition of all Heathen Customs at her death — Her Directions about her Funeral — Her dying Charge respecting her Children—Her Advice to the Chiefs.

The gospel produces the same effects upon the degraded heathen, as upon the polished European. It not only eradicates vicious principles and lops off bad practices, but it also produces "repentance toward God, and faith toward our Lord Jesus Christ." There is in the Cross of Christ a powerful attraction, which draws the heathen out of that moral darkness in which they are enveloped, and leads them direct to the Saviour. In obe-

dience to the Divine command, "the servants of the most high God" have gone forth to the heathen world, exhibiting the inexhaustible treasures of the gospel, and beseeching men to take freely of the proffered blessings. They have not laboured in vain. Multitudes of the heathen have been turned "from darkness to light, and from the power of Satan unto God." In many places where the gospel has been preached with simplicity and fidelity, the most glorious results have followed. In Polynesia it has changed the lion into a lamb, and converted gross idolaters into the worshippers of the true God. It has communicated invaluable blessings, both temporal and spiritual, to those who have experienced its transforming power; it has illuminated the dark valley of the shadow of death, and inspired the soul with a hope full of immortality. We might select a large number of individuals, in whom a most delightful change has been effected, and who have become heirs of eternal life. A few will suffice.

Mahine, one of the principal chiefs at Huahine, was a celebrated warrior. He was not only the terror of all on the island where he lived, but also of those on the neighbouring islands. The late

king of Tahiti, Pomare, used frequently to send for him to assist him in his wars at Tahiti. After the gospel had operated upon his heart, he became as meek and humble as a little child. He was indefatigable in his exertions to promote the cause of truth. I have seen him, with his hoary head, in the children's school communicating instruction to the rising generation. Just as the sun was throwing his first rays upon the summit of the lofty mountain, at the base of which stand the chapel and the school-house, you might see this old veteran bending his steps to the Bible-class, that his mind might be illuminated with spiritual light emanating from the Sun of Righteousness. I have with delight heard him, in their social meetings, exhorting his fellow-countrymen "to love and good works." He built a large boat, or rather a small schooner, which was always at the service of the missionary. Frequently has he taken Mr. Barff to the other districts in Huahine, and to a neighbouring island, that he might preach the gospel to those who had but few opportunities of hearing it from the lips of a missionary. He has, I trust, entered into that rest which remaineth for the people of God.

Mr. Barff gives the following interesting account of this venerable chief.

"Mahine, I suppose, was nearly eighty years of age at his death. He was a man when Captain Cook called in 1777. He was baptised with thirteen more in 1819, and received into church-communion the following May; since which period he has been a steady, active, and consistent member. He had been several years a deacon, in which capacity he was very active, accompanying the missionary from house to house, to exhort to love and good works. No chief that I am acquainted with showed such attachment to the missionaries, desiring as much as possible to be in their company, and even accompanying them in itinerating excursions to other islands, until the weight of years compelled him to remain at home; and even then to be in the company of the missionary, to converse about the way to heaven revealed in the Sacred Scriptures, seemed all he wished to live for.

"During the lapse of twenty years, many changes have taken place, and characters have been tried. Many whom we thought our friends forsook us in the day of trial, and the faith also

they once professed; but Mahine was our steady friend at all times, and on several occasions hazarded his life in defence of the truth which we were appointed to teach.

"As death approached, he had a presentiment that his end was near, and proceeded to give particular directions about his granddaughter and wife, and the affairs of his district and government, and exhorted the chiefs in particular to maintain a steady attachment to the missionary and the gospel. I called upon him frequently, and felt anxious, if it were the will of God, to retain him a little longer among us; but on the 1st of February, perceiving his end was near, I asked how he felt in the prospect of death; he said, 'Christ is my resting-place—the fear of death is removed—I have taken leave of all things here—and am waiting and praying for the Lord to take me.' Early the next morning, the Lord took him. Thus died Mahine, great as a heathen chief, and the terror of the islands around; but greater as a Christian in humility, in faith, in diligence, in stedfastness, through grace, unto the end."

To what can we attribute this striking trans-

formation of character, but to the glorious gospel of the blessed God?

Maoae, who lived on Eimeo, was one of those whose office it was to rally dispirited warriors. He used to spend whole nights in going from house to house stimulating the people, and giving them assurances from the gods of success in an approaching war. From the time he embraced the gospel till the day of his death, he adorned his Christian profession. He appeared to experience great delight in attending the sacred ordinances of religion, and from the habit of treasuring up in his mind passages of Scripture, he had obtained a correct knowledge of the great and essential doctrines of the gospel.

When, by age and infirmity, he was brought nigh unto death, Mr. Orsmond, his missionary, said to him, "Maoae, are you sorry that you ever cast away the lying gods, by which you used to obtain so much property?" With considerable vehemence, he replied, "Oh, no, no, no. What! can I be sorry for casting away death for life? Whole nights I have walked about to encourage others in the devil's work, and had well nigh lost my own soul. I wonder that I was not

levelled by a club or spear before I heard of the name of the Messiah. He is my rock, and the fortification in which my soul takes refuge." On being interrogated respecting the foundation of his hopes of future bliss, he said, "I am a vile man; my life has been vile: but ambassadors were sent to our shores with terms of peace. We continued to fight, nor could we tell for some years what those ambassadors wanted. At length Pomare having gained a victory, invited all his subjects to come and take shelter under the wing of Jesus, of whom those ambassadors spake. I was one of the first to do so. The blood of Jesus is my foundation. Jesus is the best King; he gives a pillow without thorns." He was asked if he was afraid to die. With almost youthful energy, he replied, "No, no: the ship is in the sea; the sails are spread; she is ready. I have a good pilot, and a good landing-place before me. My outside man and my inside man differ. Let the one rot till the trumpet shall be blown; but let my soul go to the throne of Jesus." Only a short time had elapsed, when he embarked for the eternal world; and we doubt not, has been safely landed on the heavenly shores. Thus did

this formerly degraded heathen exchange the sorrows of time for the glories of eternity.

The late Makea of Rarotonga was not only a gross idolater and a cruel tyrant, but also a great cannibal. Not satisfied with the bodies of the slain and the captives taken in war, he would sometimes give orders to his servants to go and kill one of his own people, just that he might have an opportunity of gratifying his cannibal appetite, and enjoying what he considered a dainty meal. So fond was he of human flesh, that he frequently had it suspended to the trees around his house, similar to joints of meat on the hooks at a butcher's shop.

This man received the gospel, and became an interesting character. He rendered very valuable assistance to Mr. Williams when building his missionary vessel, "The Messenger of Peace." As a deacon of the church, his services were highly important to his beloved missionary, Mr. Buzacott; at all times ready and willing to assist in carrying out such plans as were devised for the furtherance of the gospel. When I was at Rarotonga, I lodged at Makea's a few nights, and had repeated opportunities of conversing with him.

His views of divine things were very correct and extensive. During his illness, he manifested a truly Christian spirit, and there is every reason to believe that he died happily in the Lord.

Tupe, a deacon and an occasional preacher on Rarotonga, was an individual in whom the power of the gospel was strikingly displayed. He was formerly one of the principal supporters of idolatry; but he became a most active and zealous advocate in the cause of Christianity. He was exceedingly anxious to obtain clear and correct views of divine truth. Frequently was he with the missionary till near midnight, conversing about the "great salvation." Nothing seemed to occupy so much of his attention as the concerns of his soul, nor did anything appear to be more desired by him, than the extension of the Redeemer's kingdom. There was an entire consecration of himself to the temporal and spiritual welfare of his countrymen. He was indefatigable in his efforts to forward the cause of God.

As a deacon, he faithfully discharged the important duties of his office. Most days of the week he was engaged in conducting religious services and examining candidates for divine

ordinances. For this department of labour he was eminently qualified. He rated very low his own abilities, and often deeply lamented his ignorance. Those around him were often struck with his decided piety, deep humility, and holy zeal for the advancement of "pure religion."

About three years before his death, his health began to decline, but he was "stedfast and immovable, always abounding in the work of the Lord," till within a few weeks of his decease, when he was confined to his room by severe affliction, during which time he manifested the most cheerful resignation to the Divine will, and was favoured with delightful anticipations of future glory. His missionary having called to see him, said, "It is something strange to observe your seat empty in the house of God." He replied, "It is the will of God that it should be so. Here I sit and hear the people sing in the chapel (his house being near), and I wish to be there. I give myself to prayer. God is with me: He will not forsake me." Referring to the faithfulness of God, he said, "Not one good thing has failed of all that God has spoken. He promised to Israel victory over their enemies, posses-

sion of Canaan, &c., all of which he has fulfilled." On another occasion, he said, "Two portions of the word of God afford me much delight; that in Isaiah, 'Their eyes shall see the King in his beauty; they shall behold the land that is very far off;' and the words of Paul, 'having a desire to depart, and to be with Christ, which is far better.' I have no dread of death. Christ is my refuge." Mr. Pitman, his missionary, said to him, "You have greatly assisted me in the work of God, from my first coming to Rarotonga, and now we shall be separated." He replied, "Salvation is all of grace, through the blood of Jesus. Our work has not been in vain." Intimating that although he had laboured successfully, there was nothing meritorious in his best actions. Mr. Pitman said to him, "In our Father's house we shall meet again." "Yes," was his reply, "we shall meet in glory, to be for ever with Christ: I long to go to be with him." A little before he died, his missionary had with him the following conversation. "Do you find the Saviour your support in death?" "He is." "Have you any fear?" "None; Christ is mine." "Your last discourse to the people was on the death of

Stephen, who saw the glory of Jesus; are you also looking to him now in your departure?" "I desire to see him and to be with him." "You will soon leave us; we shall be in the wilderness." "Yes, I go; you remain. I am going to God—I have done with the world. We have long been companions; now we part: it is painful; but let the Lord's will be done; yes, the Lord's will be done." "What do you desire for your children?" "The word of God—the blood of Jesus." When drinking a little water, he said, "I shall soon drink of the water of life." Mr. Pitman then read and expounded a part of the fourteenth chapter of John, referring to the mansions prepared for the righteous. Tupe said, "Ere long I shall be taken to mine, and shall see the King in his beauty." His missionary enquired, what he should say for him to the Church. He said, "Tell the Church to hold fast, and be diligent for God. Tell the deacons to be strong in the Lord, and active in his cause." Then, with his dying breath, he said to his missionary, to whom he was most sincerely attached, "Aua koe e taitaiâ—Be not cast down." Soon after this, his happy spirit

took its flight to one of those heavenly mansions, concerning which he had just been conversing.

Meretu, a native of Rarotonga, was formerly an idolater and a cannibal, but is now a faithful and successful preacher of the gospel. Tuaivi, the father of Meretu, had been enjoined by *his* father to take revenge on a certain family who had killed some of his relatives. Such an injunction the natives considered binding; and that it might not be forgotten, they were in the habit of puncturing certain marks in their throat and other parts of the body. If the person, or persons, escaped during his lifetime, the same injunction was given to his children at his death; thus it was handed down from generation to generation, until the lust of revenge was satiated. Tuaivi, having received his dying father's charge, narrowly watched the family, of whom there had been ten, but five had died. One day, coming upon the family, he seized them all, with the exception of a daughter, who escaped, slew them, put the bodies together into one oven, and, along with his son Meretu and other relatives and friends, feasted upon them with heathenish triumph.

Soon after this, the gospel was carried to those shores. Meretu received the truth, and experienced its transforming influence. He soon gave evidence, not only of a thorough change of heart, but also that he was a young man of no ordinary talents. Mr. Pitman took him under special instruction, with a view of qualifying him for future usefulness. He has for some years been Mr. Pitman's assistant, preaching with simplicity, fidelity, and success, "the glorious Gospel of the blessed God." He is now labouring efficiently, and with great acceptance, on a neighbouring island, Mangaia. Mr. Pitman, speaking of him, says, "Meretu, the son of Tuaivi, has been several years my assistant in preaching the gospel to his countrymen, and his labours are favoured with much acceptance, and very great success. He is an active, diligent, and intelligent man. Upwards of thirty individuals have stated to me that they were first seriously impressed under his discourses." In reference to Tuaivi, the father, the missionary writes, "I have every reason to believe the old man lived to experience the saving efficacy of Divine grace, and died resting upon the Lord Jesus Christ as his atoning sacrifice. I visited him con-

stantly during his illness, and the evidences he gave of an interest in the blessings of redemption were truly satisfactory. During his life, no one rendered us greater assistance, nor was any individual more active than he in promoting that which was good. He was always ready to assist in any work of usefulness, such as erecting chapels, school-houses, &c., and was observed to be the first and last upon the spot. His death was greatly felt, and deeply lamented."

The Rev. A. W. Murray, labouring on Tutuila, one of the Navigators' Islands, says, "Among our members are several individuals who afford striking illustration of the power of the blessed gospel to subdue and transform the vilest and most hardened of mankind. One man, named Tausaga, who formerly lived on Aunuu, a small island close to Tutuila, but who now lives here for the sake of the gospel, was notoriously wicked—the terror of the place where he lived—the originator of wars—the fomenter of quarrels—the murderer of not a few, and the perpetrator of almost every species of wickedness. At our last church-meeting this person, who affords very unequivocal evidence that he has been created anew, was received into fellow-

ship. It was a most interesting occasion. Almost all present had known him in his former character, and were deeply affected by the wonderful change that had been produced; affected with wonder and admiration at what God had wrought; and they rejoiced to welcome into their fellowship this 'brand plucked out of the burning.' To myself, also, it was deeply interesting and impressive to see with my own eyes those who so lately were hating and murdering one another, weeping tears of joy 'over one sinner who had repented.' If there be joy in heaven at the repentance of one sinner in ordinary circumstances, with what emotion must the inhabitants of that blessed world have witnessed this scene!

"The case of another individual, named Taulagi, well deserves notice. The description given above applies pretty accurately to him, only he has been more extensively known, and has carried on his deeds of darkness on a more extensive scale. He is superior to Tausaga in point of talent, and is a much younger man. He is now a teacher, and will, I trust, soon be an efficient preacher of the blessed gospel. Thus powerfully is the arm of the Lord revealed in this distant land; revealed in such

a way as to arrest the attention of the very heathen, and draw from them the acknowledgment that it must be the power of God, as nothing else could produce such effects."

Keopuolani, late Queen of the Sandwich Islands, affords another delightful specimen of the power of the gospel. While in her heathen state, she was considered particularly sacred. At certain seasons no persons were allowed to see her. In early life she never walked out except in the evening, and all who saw her walking at that hour prostrated themselves to the earth. Vancouver, in his Voyages, relates a circumstance which corroborates these remarks. Describing a Hura (dancing and singing) which he attended, he says, "The piece was in honour of a captive Princess (Keopuolani), and on her name being pronounced, every one present, men as well as women, who wore any ornament above their waist, were obliged to take them off, though the captive lady was at least sixty miles off. This mark of respect was unobserved by the actresses who engaged in the services, but the instant any one sat down, or at the close of the act, they were also obliged to comply with this mysterious ceremony."

About the year 1806 Keopuolani was taken ill, and fears were entertained that she would not recover. A Priest was consulted, who immediately pretended to tell the cause of her sickness. He had just heard of some men, who had been eating cocoa-nuts, and had thereby broken the *tabu;* for in those days cocoa-nuts were prohibited to all common people. The Priest said, "that as Keopuolani was descended from the gods, they were offended with the men, and had afflicted her with a sickness, from which she would never recover unless the men were offered in sacrifice."

According to the advice of the Priest, orders were immediately given by Tamehamcha (the King) that ten men should be taken. The orders were obeyed, and the men quickly obtained. Before the time appointed for offering them arrived, the alarming symptoms of Keopuolani's disorder abated, and confident hopes of her recovery were entertained. Seven of the intended victims were consequently unbound, but the other three were slain and laid upon the altar, which had before often been stained with the blood of human victims.

In 1820 the American missionaries arrived at the Sandwich Islands. Keopuolani paid but little

attention to instruction for the first two years. Soon after this she was visited with a protracted illness, which led her to think seriously about a future state. In February 1823, she and her husband expressed a desire to have an instructor attached to their family, not merely to teach them to read and write, but also as chaplain to conduct their family devotions, and instruct them in the doctrines of Christianity. They selected Taua, a native teacher from Huahine, one of the Society Islands. With them he resided, and diligently communicated instruction until the death of Keopuolani. The missionaries, speaking of Taua, say, "He proved a faithful teacher, and by the blessing of God, we believe, he did much to establish her in the Christian faith."

One morning, when confined to her couch, with many of the chiefs and people about her, she said to them, "I wish you all either to retire or to be silent, for I desire to pray to Jesus Christ, and must have no interruption."

At another time, during the same illness, one of the principal chiefs came to her and said, "Let us two drink rum together again as formerly. Enough of this new word. Let us cast it away, and attend

to it no more." Keopuolani replied, "I will never adopt that evil custom. I am afraid of the everlasting fire." She then turned to Taua and said, "My heart is much afraid I shall never become a Christian." He replied, "Why, what was in the way?" She said, "I think I am likely to die soon." He replied, "Do you not love God?" She answered, "O yes, I love—I love him very much." Taua then communicated further instruction suited to her case. At the close of the conversation, she said, "Your word, I know, is true. It is a good word; and now I have found I have obtained a Saviour, and a good King, Jesus Christ."

It was customary for females of high rank to have a plurality of husbands. Having nearly recovered from her illness, she anxiously inquired of her teacher what she ought to do, as she had two husbands. He answered, "Christian females never have more than one husband." She said, "I have followed the custom of my country; but we have been a people of dark hearts. I have had two husbands; but since I thought it wrong, I have not desired more than one. I wish now to obey Jesus Christ, and to walk in the good way. Hoapiri is my husband, my only husband. The other man

I will now cast off." She then called him and said, "I have renounced our old religion, the religion of wooden gods; I have embraced a new religion, the religion of Jesus Christ. He is my King and Saviour, and him I desire to obey. Hereafter I must have one husband only. I wish you to live with me no longer. In future you must neither eat with my people, nor lodge in my house."

She was diligent in searching for divine truth, and reflected seriously upon the things which she heard and read. One day Mr. Stewart called on her, and found her reclining on her settee, apparently in deep thought, and giving no attention to any thing about her. He heard a number of exclamations in her own language, accompanied with expressive gestures, as though she were in distress. Her exclamations were, "O the punishments of wicked men! They will cry for water; O yes, they will cry for water; but there will be no water, none at all, not even a drop for their tongues."

When conversing about the guilt of her ancestors, who worshipped idols, she said, "The *great guilt is ours,* who know the good way, but do not walk in it."

Keopuolani was exceedingly grieved when she saw any, who had formerly professed to be concerned about their salvation, become careless and indifferent, and she embraced suitable opportunities to administer gentle reproof and affectionate admonition. One Sabbath evening she said to a chief, who had disregarded the day, "You and I have each of us our Christian teacher. You formerly told me, that I must observe the new religion, and keep the Sabbath. I have done so, but you neglect it. You do not love prayer; you do not love the good way, nor walk in it. My heart is sorry for you, and on your account I often weep alone."

In August 1823 she was taken seriously ill, and on the 16th of September fell asleep in Jesus.

When chiefs died, their bodies were cut in pieces, the flesh burnt, and the bones preserved: these were committed to the care of some chief, and, during his life, were venerated, and worshipped. When the chief died who had the charge of the bones, they were secretly conveyed to some unknown place, and nothing more was heard of them. In some rare cases they were preserved

for two generations. The prevalence of this practice will account for the following charge which Keopuolani gave to Karaimoku respecting her remains. "Great is my love to the word of God, by which I hope my mind has been enlightened. The word of God is a true word, a good word. Jehovah is a good God: I love him, and love Jesus Christ. I have no desire for the former gods of Hawaii: they are all false. But I love Jesus Christ. I have given myself to him to be his. When I die, let none of the evil customs of this country be practised at my death. Let not my body be disturbed. Let not my bones be separated and the flesh taken off, as in the days of dark hearts; but let my body be put in a coffin. Let the teachers attend, and speak to the people at my interment. Let me be buried in the ground, and let my burial be after the manner of Christ's people."

The evil customs of which Keopuolani spoke were of the most criminal kind. It had, from time immemorial, been the practice, at the death of high chiefs, for all the people to indulge with impunity, and without restraint, in every kind of wickedness. They threw off the little clothing

which they usually wore, and ran about like madmen. No one was protected from the most open assault. A man might steal with impunity. Neighbours, who were at enmity, might take revenge in any way they pleased. It was no crime for a man to burn his neighbour's house, put out his eyes, take his life, or that of any of his family. Promiscuous lewdness prevailed extensively. Knocking out each other's teeth was a common and almost universal practice, during the days of mourning. If a man did not lose any of his teeth by the violence of another, he would, with a sharp-pointed stone, dig them out himself; for it was considered a disgrace to any man not to lose some teeth at the death of a high chief.

It was the universal opinion that chiefs usually died by poison, sorcery, or the prayers of the priests. It was believed, that if a priest could obtain the spittle of any person, he could then succeed in praying him to death. For this reason every chief had an attendant following him with a box to receive his spittle, lest a priest should get it and pray him to death.

Keopuolani, knowing these things, said to Keeaumoku, one of the governors, "When I am dead,

let it never be said that I died by poison, by sorcery, or that I was prayed to death, for it was not so."

A few days before her death, she called her husband, and said to him, "See that you take good care of Nahienaena (her young daughter). See that she is instructed in reading and writing, that she may learn to love God and Jesus Christ. Do not be weary in your attention to her, for it is a good thing for her to learn the good way.

"Take care of my people when I am dead. Be a friend to them, and watch over their interests with compassionate regard. After I am dead, do not you cast away the word of God, or the Sabbath-day. Neglect not prayer, neither cease to love Jehovah, that he may love you, and that we two may meet in heaven. I think a great deal of my sins and of the love of Jesus Christ. He is very kind to me. I hope he will take me to his right hand."

The day before her death she conversed with Karaimoku respecting her children. She said, "I wish much that my two children, Kauikeouli and Nahienaena, should know God, should serve him, and be instructed in Christianity. I wish

you to take care of these my two children. See that they walk in the right way. Counsel them. Let them not associate with bad companions." She then added, "And do you not neglect praying to God. Cease not to regard the Sabbath. Commit no sin, and love Jesus Christ, that we two may meet in heaven."

A considerable number of the principal chiefs being present, she said to them in a most impressive manner, "Protect the teachers who have come to this land of dark hearts. Attend to their instructions. Cease not to keep the commandments of God, to love him, to obey his word, to regard the Sabbath, and all the means of instruction, and do not neglect prayer to God. He is a good God. Our former gods were false, but he is the God by whom we may all live for ever in heaven. I love Jesus Christ. I hope he has loved me, and that he will receive me."*

The next morning she conversed a little with her teacher, and in the evening entered into the joy of her Lord.

Were it necessary, we might proceed to the

* Memoir of Keopuolani.

Friendly Islands, the Fijii group, and New Zealand, and at each place find many individuals in whom the same delightful change has been effected. A sufficient number has already been introduced to encourage the friends of Zion, and to stimulate them to increased exertions for the conversion of the heathen to Christ.

CHAPTER II.

Delightful change in Families.—The former degraded Condition of the Females.—Infanticide.—Dedication of Children to Oro, the God of War, and to Hiro, the God of Thieves.—The Cruelty of Children to their aged Parents. — The barbarous conduct of Tanoa, a Fijian Chief.—A Family under the influence of the Gospel.—Husband and Wife enjoy equal Privileges. —Children are dedicated to the true God.—Family Prayer.—Future Prospects.

The same glorious effects of the gospel may be seen in families. It is difficult to find language fully to describe the former wretched condition of heathen families. The females were sunk to the lowest depths of degradation, and treated as though they were no better than the brute beasts of the forest. They were not allowed to wear the same kind of cloth, nor to eat the same kind of food as their husbands. They dared not set their feet on those portions of the land which were considered sacred. They had to labour like slaves. On many of the islands the females had to plant the taro, the yams, and other vegetables; they had to get the fire-wood, fetch the water, cook

the food, and literally to feed their lazy husbands. The man would be seated on a mat, leaning a little backwards, when the wife would put the food into his mouth just as fast as he opened it to receive it. At the Fijiis, it has been customary, on the death of a chief of high rank, to strangle several of his principal wives, professedly that he might still enjoy their society. It was common for one chief to have from thirty to forty wives. The least offence given by one of these women to her lordly husband, was sufficient to secure her a place in the oven; when he and his party would feast upon her body. The female slaves or secondary wives were sometimes put to death for the most trivial, or even imaginary crime. Not unfrequently were they bartered for a small chest, or an old musket. At Tahiti, more than two-thirds of the children were destroyed as soon as they were born, either by their own mothers, or by the hands of those whose trade it was to practise infanticide. Those children that were spared, if girls, were doomed to drag out a most miserable existence, in little better than abject slavery; if boys, they were dedicated either to *Oro,* the god of war, or to *Hiro,* the god of

thieves. It was the highest ambition of a heathen mother's heart, that her son should become, either a great warrior, or a dexterous thief.

Parents frequently experienced the most cruel treatment from their children. Many of them having become helpless by the infirmities of old age, have been forsaken by their own sons and daughters, and have perished from want; and not unfrequently have they been buried alive. A young man would take in his arms an aged father and carry him towards a river, professedly to bathe him, but on his way thither would throw him into a hole dug for the purpose, and thus the son, without natural affection, would bury alive his own father, that he might no longer be a trouble to the family. In another place, the ponderous club of an ambitious son would cleave the skull of his aged parent. The parricide's apology for his crime was, the infirmity of the father! His reason for striking the blow, without any previous warning, was, the affection of the son!

When Tanoa, the most influential chief in the Fijii group, was a young man, he, on one occasion, became incensed against his cousin Motelutu, who had been guilty of an offence more imaginary than

real, and threatened to punish the delinquent with death. Motelutu, knowing the implacability of Tanoa's resentment, sought safety in flight. The enraged chief assembled a few of his followers, and pursued the fugitive. He at length overtook him in a distant island. Motelutu endeavoured to prolong his life for a time, and sheltered himself amidst the branches of a tree. Tanoa caused his adherents to surround the tree, that his escape might be impossible. The cousin, seeing death inevitable, descended, and, sitting down upon the ground, endeavoured, by his tears and entreaties, to obtain pardon from his relative. But Tanoa was determined that the life of Motelutu should atone for his error. He took in his hand a portion of a bamboo cane, formerly used as a substitute for a knife, and having impressed on the face of his weeping, trembling cousin a farewell kiss, deliberately cut off his arm by the elbow, and stooping down, drank the blood from the flowing veins. He threw the amputated limb, still quivering with life, into a fire prepared for the occasion, and after roasting it, devoured its flesh in the presence of its owner. He then mangled the body of his cousin, by cutting it limb from limb, until his

victim expired in awful agony. Are not the dark places of the earth full of the habitations of cruelty?

How changed the condition of those families that are under the influence of the gospel! The head of the family is now clothed, and in his right mind. He is now "the husband of *one* wife." The wife is no longer separated from her husband by superstitious observances. We see her neatly clad in modest attire, sitting by the side of him, who loves and protects her. She enjoys equal privileges with her husband, shares in his sorrows, and participates in his joys. We behold parents, surrounded by their offspring, ready to minister to their wants. They now appear as a happy family, enjoying the blessings of social life. The children are the objects of parental solicitude; and instead of being murdered, or dedicated, by a heathen Priest, to the god of war, or of thieves, they are carried to the Christian sanctuary, and by the Missionary of the Cross are solemnly dedicated to the one living and true God. When old enough, they are daily taught in the Mission School, and by the instructions there received, are qualified for important stations in life. On the Sabbath you

may see parents and children making a respectable appearance in the house of God, and listening with serious attention to the truths of the gospel, as they fall from the lips of the preacher. During the intervals of worship, you will find the various members of the family conversing together about what they have heard in the house of God. Mr. Pitman, speaking of visiting the sick between the services on the Sabbath, observes, "I saw a group of individuals, in the midst of whom was a little boy belonging to the school, asking them questions from the Catechism, to which they replied." Morning and evening, not merely on the Sabbath, as is the case in many families in Britain, but every day, you may see them bowing at the family altar, and hear them pouring out their supplications for blessings to descend upon every individual member of the family, upon their neighbours, their missionary, the Church and congregation, and upon the poor benighted heathen. Instead of associating with the rabble, and spending their time in rioting, drunkenness, and the worst of vices, they are now found in their own neat little cottages, busily engaged in their various avocations. They no longer indulge in ob-

scene and filthy conversation as formerly. Spiritual subjects now occupy their thoughts and employ their tongues. Referring to the love of God in compassionating them in their formerly degraded condition, and raising them to the enjoyment of their present privileges, they may be heard saying one to another, "Behold, what manner of love the Father hath bestowed upon us, that *we* should be called the sons of God." And then, as though enraptured with their future prospects, they add, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is."

CHAPTER III.

The Change produced by the Gospel on Communities.—Former cruel Customs.—A Conversational Meeting.—Natives describe their changed Condition.—State of the Samoans when visited by the Messenger of Peace.—Natives burnt alive.—Cannibalism.—Arrival of Missionaries.—The first Missionary Meeting at the Samoas.—Trials and Pleasures of Missionaries.—Past and Present State contrasted.—No more War.—Cannibalism at the Fijiis.—Humane conduct of a Captain.—Effects of Perseverance.—Destruction of Idols.—The present happy Condition of the Natives.

The effects of the gospel upon them as communities are equally apparent and glorious. It is by contrast that we shall best see the mighty change which has been produced; we must therefore just glance at their former character and condition. To form a correct idea of the horrid practices of the heathen, you must see their frantic gestures, hear their hideous howlings, follow them to the camp of war, witness their licentious proceedings, behold their demon-like objects of worship, and see their altars stained with human blood. I have seen a large extent of ground, where heathen temples formerly stood,

literally strewed with human bones from the numerous sacrifices which had there been offered to propitiate the gods. Think of the almost incredible number of infants hurried into eternity the moment they were born. Let me point you to a company, where you may see them with a kind of fiend-like ferocity, gorging themselves with human flesh, feasting upon the bodies of the slain and the captives taken in war. I might show you, suspended in the air, on the point of the warrior's spear, children writhing in the agonies of death. Were I to conduct you to their licentious dance, you would witness scenes too debasing, too abominable for language to describe. Pass a little further and you may see the mutilated fingers and the lacerated bodies of those who are endeavouring, by the effusion of their own blood, to appease the anger of the gods, who, they suppose, have in anger taken from them a relative or friend by the hand of death.

It must appear evident to every unprejudiced mind, that the poor heathen, prior to their reception of the gospel, were the slaves of Satan and led captive by the devil at his will. But what is their present condition, where they have been

favoured with that gospel which proclaims liberty to the captives, and have felt its transforming power? The Tahitians no longer imbrue their hands in human blood to appease the anger of their offended deities and procure their favour. The Tonguese have abandoned the practice of chopping off joint after joint of their little fingers when any trifling calamity befals them. The Sandwich Islanders have ceased to carry their property to a Pagan priest to secure his services to prevent certain imaginary evils threatened by the gods. These formerly degraded heathen have turned "from idols to serve the living and true God." They have applied, by faith to the Lamb of God, which taketh away the sins of the world. They are now looking to Jesus for deliverance from the wrath to come. They are resting upon that great sacrifice offered on Calvary, and are reconciled unto God by the blood of the Cross. Hence they now enjoy the divine favour, share in the blessings of the new covenant, and have a good hope, through grace, of a glorious immortality.

I shall not soon forget what I heard fall from the lips of some Tahitians at one of their meetings. They usually meet each Friday afternoon

for prayer and conference on subjects relative to their eternal welfare. At these meetings the missionary presides. He calls upon one of the natives to give out a hymn and engage in prayer. He then gives a short exhortation, which he concludes by asking some question, to which they are expected to reply. The question proposed on that occasion was, "What benefits do you enjoy in consequence of having been favoured with the gospel of Christ?" There was no lack of speakers that afternoon. One referred to their former cruel practices, and showed that the gospel had produced a kind and merciful disposition; that their minds were now shocked at the thought of the horrid deeds which they had perpetrated with fiendish delight while in their heathen state. Another, referring to their numerous wars, said, formerly their feet were swift to shed blood, but now they were enjoying the blessings of peace; that, prior to the coming of the gospel, they dared not venture from one district to another without being well armed; but now they could go safely wherever they please. By another, reference was made to the number of human victims formerly offered to propitiate their gods, but the

gospel has taught them to rely upon that sacrifice which God had provided, with a full assurance that the precious blood of Christ possessed sufficient efficacy to atone for their transgressions, and cleanse them from all sin. It was truly delightful to hear them endeavouring to enumerate the temporal and spiritual blessings, which, as a Christian community, they now enjoy.

In 1830, when Messrs. Williams and Barff visited the Samoans, to attempt the introduction of the gospel, by placing native teachers on those islands, they found them engaged in war. From the deck of the vessel they saw fire and smoke ascending from Aana, a certain district on Upolu, where the parties were then contending, carrying devastation and death in every direction. But what was the name and character of that vessel which was now visiting those blood-stained shores? Her name was, "*The Messenger of Peace.*" She had on board *Messengers of Peace,* who were about to hazard their lives in publishing to the Samoans the *Gospel of Peace.* After enduring many hardships, and being frequently exposed to great peril, these pioneers in the missionary field succeeded, and from that time to this

those islanders have enjoyed the blessings of *Peace*.

The Aana people, after maintaining repeated and desperate struggles for eight months, were obliged to submit. Some were saved through the influence of their family connexions, but several hundreds suffered death by being cruelly burnt alive! The natives say, that more than 400, including many of the aged, the females and the children, were sacrificed at the shrine of vengeance. Some of the men were allowed the privilege of first being killed. While these poor defenceless creatures were thrown into the flames, their victors stood around to enjoy the spectacle.

During that war several human victims, chiefly boys, were baked and eaten like hogs. Most of the surviving Aana men were distributed as prisoners in various parts. Those of two districts were allowed, in a short time, to resume their lands, but the greater part remained in banishment until after the arrival of the missionaries sent out by the London Missionary Society in 1836. These missionaries called together a few of the chiefs, who had from the first received and countenanced the native teachers, and expressed

their earnest wish that war should not be renewed. They were immediately assured that it should not. Malietoa, the most powerful chief on the islands, proposed to the other chiefs that the Aana people should be restored. In about eighteen months after the decree for their restoration had been passed, upwards of three thousand had returned and were busily engaged in rebuilding their villages and cultivating their plantations. When these were driven into exile they were heathens, but nine-tenths of them returned professing Christians. It so happened that most of them had resided near one or other of the teachers, and some having learned to read and pray in public, they no sooner returned than they commenced the worship of God on the very spot where, before the war, "Satan's seat was." Eight or nine flourishing villages soon re-appeared, where, a few months before, scarcely a hut was to be seen. Each village has one or more schools, and divine worship is held on Sabbaths, Wednesdays, and Fridays. Near the spot on which the war was terminated, by committing hundreds of living victims to the flames, the lamented missionary Williams had the gratification of preaching

the gospel to congregations of five or six hundred people.

Within a few miles of this place, lie all that now remains of that excellent man and his fellow-traveller, Mr. Harris.*

The first missionary meeting in Samoa was held in one of the districts of Aana, in 1837. It was attended by two thousand five hundred people, and was altogether highly interesting. The conquerors and the conquered mingled together, and some of each party delivered speeches on the occasion, in which, while they did not forget the main object of the meeting, they severally made

* When the Camden arrived at Sydney with the mournful intelligence of the death of Williams and Harris, His Excellency Sir George Gipps, kindly sent H. B. M. sloop, "Favourite," Captain Croaker, to Eromanga, to procure, if possible, what might be remaining of these two excellent men.

Captain Croaker succeeded in obtaining three skulls with some other human bones. The skulls were, in all probability, those of Mr. Williams, Mr. Harris, and of another European, who had lost his life among those savages. The skull of Mr. Williams was recognized by its size and shape. It had on it two fractures, either of which would have occasioned instant insensibility, and probably death. All were interred at Apia, on Upolu, when when Mr. Heath delivered an impressive address to the weeping Samoans, several hundreds being present, and the Rev. C. Hardie, of Savaii, gave to the missionary brethren, and to the officers and crew of the "Favourite," a solemn warning to prepare to meet their God.

touching allusions to their former contests, and with them contrasted their present harmony.

The Christian missionary, says Mr. Heath, is familiar with privations and anxieties and trials of his faith and patience; but he has also pleasures and gratifications, of which they who have not tasted them can form but very inadequate conceptions. Let the reader imagine himself walking through these villages, just springing into life again from their ashes, and at distances of every one or two miles, preaching "the liberty with which Christ maketh free" to listening hundreds; let him imagine himself presenting to these villages, in succession, native teachers, able to read and to teach the word of God, and to conduct public worship; let him suppose that these teachers have been raised up from among this very people, and that, on going to this new employment, they are accompanied by some of the very chiefs who so lately assisted to ruin their land. He hears the chief, who now possesses the government, thank God that he no longer comes for his former purposes of plunder; from the subdued party, he hears the exclamation, "Malie! faa fetai i le Atua!" (It is well; thank

God!) He walks into their schools, and there sees learning to read, at the same time, the father and the child, the grandfather and the grandchild. It may with propriety be called an "Infant School." One of the natives, who, while in his captivity, learned to write, presents him with a slate on which is accurately written the text from which the visitor preached on the preceding Sabbath. He is beset with beggars, but all they ask are books, slates, and pencils. Soon after the sun has set, he hears the voice of prayer and praise in all the cottages around him, and calls to mind how different it is from the noise and wickedness of the naked night dances, by which at some village, still heathen, he has not long before been deprived of sleep. Let the reader imagine himself thus received—thus employed—and then say whether the mere comforts of staying in England are worthy to be set against such luxuries as these. Let him say whether the faithful labourer, in the field of missions, does not receive a glorious reward.

Mr. Murray, writing from Tutuila, says, "The hostile feeling so long manifested between the district of Pagopago and Leone has in a great

measure ceased, and uninterrupted peace has subsisted between them since the commencement of the mission. When persons belonging to these districts now meet, they appear to strive who shall manifest most affection and respect to the other; and often do I listen, with feelings which no language can describe, to the affecting allusions they make to by-gone days, and the touching contrasts which they draw between the reign of darkness, cruelty, and death, and that kingdom of light and life before which the powers of hell totter and fall, and all their dark and gloomy hosts retire, to give place to a train of blessings whose happy aspect proves their origin divine."

It is not now uncommon to hear from the Samoans, such remarks as the following, "Happy are we of this generation; formerly we used to lie down at night with trembling hearts, saying, 'Perhaps I shall be surprised before the morning by the club of my enemy.' *Now* we lie down without fear, and sleep in peace." Another will say, "How delightful are our meetings together now; formerly when we met our hearts were full of envy, strife and anger, and we concerted measures for war and plunder; now we meet in

love and peace, as one family, and worship the true God." It will be remarked by one who knows something of the spirit and power of the gospel, "What a delightful feeling is this compassion which now fills our hearts; formerly there was no compassion among us but that of the mouth; we uttered compassion with our mouth, while our hearts were full of hatred and murder, but now we know what true compassion is, and the great happiness which springs from it."

Remarks such as these from Samoans, whose actions agree with their words, place in striking contrast Samoa as it is now with what it was before the Sun of Righteousness arose upon it; and beautifully illustrate and verify many of the glowing predictions of inspired truth.

Among the many happy results which have flowed from the introduction of the gospel to these Islands, none is more remarkable than the abandonment of war. The weapons of war and instruments of death are now seen stuck in the roof of their lowly huts, covered with dust and going to decay, or they are converted into implements of industry, or disposed of to visitors, as articles of curiosity no longer necessary.

It is impossible to contemplate the glorious change which the gospel has effected on these degraded heathen without exclaiming, "What hath God wrought?" Formerly with trembling anxiety, they offered their numerous sacrifices on their pagan altars; now they joy in God, through our Lord Jesus Christ, by whom they have received the atonement. Their minds were then filled with slavish fear dreading the anger of the gods; now they enjoy *His* favour, which is life, and *His* loving kindness, which is better than life. Instead of fleeing to the mountains to save themselves from impending destruction, they have fled to Jesus Christ for refuge to save them from the wrath to come. Their licentious odes, chaunted in honour of the gods, have been exchanged for the "Songs of Zion." Many who formerly seldom met but in the camp of war, full of enmity towards each other, and earnestly desiring to transfix their spears in each other's breasts, now meet in peace at the foot of the Cross and recognize each other as brethren in Christ. Prior to the reception of the gospel they delighted to imbrue their hands in each other's blood; but now bound together by the cords of Christian love,

they unite at the table of the Lord, to behold, with the eye of faith, the Saviour's body pierced for their transgressions, and his blood shed for the remission of their sins.

When the Wesleyan missionaries ventured among the cannibal Fijians, they found them sunk to the lowest depths of degradation. Soon after Mr. Hunt had settled on Somasoma, the heathen party brought several dead bodies and laid them opposite to Mr. Hunt's house; there they baked them, and there they eat them. The missionary, shocked at these proceedings, closed his door and blinds. One of the heathen chiefs went to Mr. Hunt and insisted upon his opening them again, and intimated that if he thought proper to reside in their country, he must put up with their customs; if he insulted them in any way he might expect to have a place in the oven. An American ship of war was at anchor at a neighbouring island. When the captain heard of this circumstance, he took up his anchor and sailed to Somasoma, with a view of removing Mr. Hunt and family to some other island where they would not be exposed to such imminent danger. Mr. Hunt thanked the captain for his kind and

humane conduct in thus coming to remove him, but begged respectfully to decline accepting his kind offer, stating that he was willing still to hazard his life in the cause of Christ. He considered the circumstance of their being so exceedingly depraved as an additional reason for remaining to diffuse that gospel, which, accompanied with the Divine blessing, would soon improve their condition. What has been the result? Great success has attended the labours of this devoted missionary and those of his brethren. Many of these desperate savages have not only given up their abominable practices, but have been converted to God. There are now between four and five thousand of these formerly cruel, licentious, cannibal Fijians under Christian instruction and participating in the blessings of our "Common Salvation."

The numerous idols of the Polynesians fall before the gospel, like Dagon before the Ark. No sooner does light break in upon the mind of a benighted heathen, than he despises those contemptible objects which he and his forefathers have been accustomed to venerate and adore. He can no longer bow the knee to blocks of wood

and stone, but casts them to the moles and the bats, and openly professes himself a worshipper of the *true God*. No language can describe what those devoted men, who had been labouring fifteen years on Tahiti without any apparent success, felt, when they saw the first idols that were destroyed in the South Seas committed to the flames. Pati, the native who had the courage thus to give the first blow to that system of idolatry which at that time seemed to be interwoven with their very existence, was a heathen priest, but has become a faithful preacher of the gospel, on Raivavai, with several schools and four congregations under his charge.

The temple, to which these idols belonged, and of which Pati was a priest, was soon afterwards demolished, and its large stones have been used in erecting a very neat and substantial place of worship, a sketch of which is on the opposite page. It is of an octagon shape, with a gallery all around, and is similar to Surrey Chapel, London, on a smaller scale. Considering the paucity of their tools, and their inexperience in stone-masonry and the European mode of building, it reflects great credit upon the natives, and stands

MR. SIMPSON'S CHAPEL

as a monument of their persevering zeal for the the Lord of Hosts.

After the native teachers had been labouring on Rurutu the short space of twelve months, not a vestige of idolatry was to be seen, and not a god was to be found in the island. Only a short time had elapsed, after the introduction of the gospel to Rarotonga, when the idols were brought from the various parts of the island and laid down at the missionary's feet.

Mr. Williams having placed native teachers on Aitutaki, revisited that island in little more than a year after, to see how these humble labourers had succeeded. While in the offing, a large canoe came alongside and brought the pleasing intelligence, "that the maraes (heathen temples) were burnt; that the idols which had escaped the general conflagration were in the possession of the teachers; that the profession of Christianity was general, so much so that not a single idolater remained, and that a large chapel had been erected, nearly 200 feet in length, plastered, and waiting his arrival to open it." In that large and neatly-erected building, Mr. Williams unfurled the banner of the Cross, addressing the crowded

audience from John iii. 16, "God so loved the world," &c. "It was indeed," says Mr. Williams, "a delightful sight to behold from 1500 to 2000 people, just emerged from heathenism, of the most uncultivated appearance; some with long beards, others decorated with gaudy ornaments, but all behaving with the greatest decorum, and attending with glistening eyes and open mouth, to the wonderful story, that 'God so loved the world, as to give his only begotten Son.'"

Could any labourer in the missionary field desire a richer reward than to see 2000 people, who, eighteen months before, were carrying their sacrifices to the heathen temples and performing their polluted ceremonies to propitiate the gods which their own hands had made, now assembled in a Christian sanctuary, bending their knees in the worship of Jehovah, and listening with inexpressible delight to that gospel which had effected such a mighty change.

In the great Pacific, nothing can be more evident than the glorious effects of the gospel on individuals, families, and communities at large. Those faithful and devoted men, who have left the land of their fathers, and have become voluntary

exiles in foreign climes, that they might publish, to perishing savages, "the glorious gospel of the blessed God," have already reaped a large reward. By their instrumentality, heathen temples have been converted into Christian sanctuaries—human sacrifices have given place to the great sacrifice offered on Calvary—Cannibalism has been exchanged for rich feasts of gospel privileges—Infanticide has been abandoned for maternal solicitude and parental affection, and the slaves of Satan have become the children of God, by faith in Christ Jesus.

CHAPTER IV.

Character of the Native Converts—Misrepresented by some Foreigners—Captain Fitzroy's Testimony.—Anxiety to possess the Word of God.—The first complete copy of the Bible.—A Box of Bibles broken open.—The Queen's Secretary, and his Bible.—They diligently search the Scriptures.—A Family sitting in the dark.—The Scriptures greatly valued.—Anxiety to understand the Scriptures.—Bible Classes.—Numerous Enquiries.—Visits to the Out-stations.—Great aptness in applying the Scriptures.—Noah's Ark.—The Prodigal Son.—The Water of Life.—Attachment to the Missionaries.—Their conduct on hearing of the death of Mr. Williams.—The Missionary's Return.—Letter to the Churches in Britain.—Attendance on the Means of Grace.—Correct Views of Divine Things.

The native Christians generally possess much primitive simplicity, great docility of spirit, warm affections, and a lively disposition. They have many imperfections, as may be expected in a people just emerging from a state of heathenism. The inconsistent conduct of some professing godliness has, from time to time, deeply pained the hearts of those who have laboured among them. They give repeated proofs that human nature is the same in Polynesia as in all other parts of the world.

Considering their former character and customs, it ought not to be a matter of surprise that *so many*, but rather a source of joy that *so few* have acted inconsistently with their Christian profession.

The character of these people has, in many instances, been grossly misrepresented both by Europeans and Americans. This has not in all cases arisen from ignorance of their true character, but from a deliberate determination to prejudice the minds of the public against missionary operations. These persons find, that in proportion to the prevalence of Christian principles, their difficulty increases in carrying on their base practices. Some who visit these shores associate with the vilest characters upon the Islands, such as may be found in all seaports, and on their return present these to the world as a specimen of the people at large. Such persons are about as well qualified to describe the character of professing Christians in Polynesia as foreigners visiting Liverpool, Portsmouth, or the port of London, for a few days, and associating with the worst of society, would be to give to their countrymen a correct account of the state of religion and morals in Great Britain.

We have, however, been favoured with the visits

of gentlemen, both from England and America, who may be considered as exceptions; men of sincere piety, sound judgment, and unquestionable veracity, who have had opportunities of seeing these professing Christians in a variety of circumstances, in which their real character has been developed. It may not be out of place here to give the testimony of one of those gentlemen. Captain Fitzroy, of the Royal Navy, in his speech at Exeter Hall, before the London Missionary Society, said,

"I feel that the cause, to promote which you are come here, demands the honest testimony of any man who has been in those countries of which you have lately heard, and who has seen the effects which have been there produced. A few months only have elapsed since I returned to my native land, from regions which are every day becoming more and more interesting, and where the influence of Christianity is hourly, we may say, changing the very spirit of the inhabitants. In the islands of the South Seas which I visited, beginning, in the first place, with the Society Islands, as lying nearer, all those who were with me were astonished, as I was, to find such orderly, civil, cheerful, and happy societies as we there found.

I, for one, and many of those who were with me, had been taught to believe, that a morose, sullen, gloomy disposition had taken the place of the former amusements which there prevailed. But I can bear the most solemn testimony that such is not the case. Never in my life have I seen a happier or more cheerful people than in the island of Otaheite. While there, I had an opportunity of asking those who had lately visited the neighbouring islands, to many of which our countrymen have not yet penetrated, where only native missionaries have been sent, what was the state of those islands? They invariably told me, that similar results have been produced. Into almost every island of the South Seas, ships may now go, and their crews land, without fear of being immediately massacred by the natives. But this is invariably the case where the missionaries have succeeded in establishing themselves. Yet I am sorry to say, that many seamen, who have come home from those islands, have been guilty of the basest ingratitude, in depreciating the labours of those very missionaries to whom, probably, they owed their lives. To the exertions of the London Missionary Society, I, for one, can bear the most ample testi-

mony, for I have seen the effects myself. From those islands I went to New Zealand, where I hope I may be allowed to say, that the Church Missionary Society is prospering in the most delightful manner. Many persons have said that the natives only conformed outwardly to the doctrines of the missionaries among them, and only because the eyes of the missionaries were upon them, but that when they were no longer under their observation they acted in a very different manner. I have been with the natives at the tops of the mountains, when no eye was upon them, except that of a stranger, whom they might never see again, and the conduct of the natives of Otaheite was just as correct; they were as sincere in their morning and evening prayers, and the manner in which they spoke of the exertions of the missionaries among the neighbouring islands, as in the low country, near the sea, where the missionaries resided."

This honourable testimony, borne by such an individual, needs no comment.

A residence of about twenty years among these people has afforded abundant opportunities of observing those leading features in their character, which are worthy of notice. One is, their anxiety

to possess the word of God. The first portion of Sacred Scriptures that was published in Polynesia was printed by the Rev. W. Ellis* at Eimeo, an island in the neighbourhood of Tahiti, in the year 1818. Strangers would be surprised at the distance which some of them travelled, and the anxiety they manifested to obtain these portions of the word of God. The whole of the Sacred Volume having been translated by the missionaries, and revised by one of their number, whose correct knowledge of the Tahitian language eminently qualified him for that important service, 3000 copies were printed, in London, by the British and Foreign Bible Society. Some little time elapsed, after the Bibles were ready to be shipped, before an opportunity was afforded of sending them to the islands, during which time the natives were making unceasing enquiries about them. When a ship has appeared in the offing with the English colours flying, they have come to me and asked permission to launch my boat and take me off to the vessel to enquire if the Bibles were there. When Mr. Williams returned from England, he brought with him a copy, which was lent, for a few

* Ellis' Polynesian Researches.

weeks, to the missionary at Papeete; but so eager were the natives to have the loan of it, that the missionary seldom had it, except when using it in the school-house, or the place of worship. As he descended from the pulpit with it in his hand, he found persons at the foot of the steps waiting to borrow it. One would say, "Let me have it to-day." Another, "Let me have it to-morrow." And a third would beg that he might have it when the others had done with it. Thus was it continually in the hands of the natives.

Long before the Bibles arrived, many of the people placed in the hands of the missionaries their money to purchase them, that they might not be disappointed when they came to hand. At length a small packing-case, containing thirty Bibles, arrived with Mr. Nott's boxes and trunks from Sydney, New South Wales. Mr. Nott having been taken ill, after his luggage had been put on board, was obliged to remain in Sydney, but sent on most of his things to Tahiti. It was by some means ascertained by the natives that there was a box of Tahitian Bibles at Papeete, in a store kept by an English merchant. They came repeatedly to me, begging that I would open the

box and let them have the Bibles, for they would be doing no good lying there, but, if in their hands, they might derive benefit from them. I told them Mr. Nott had sent a letter, stating, that not a single box or trunk must be opened till he arrived. Perceiving that there was no probability of getting them from me, they devised a plan by which they obtained them. Several of the chiefs and one or two members of the royal family went to the store, where the Bibles were, and entered, as though they had come to purchase some of the articles there exposed for sale. A few of them stood round the store-keeper, talking to him, that he might not easily perceive what the others were doing, when, all at once, he heard a tremendous crash, and, to his great surprise, he found they had broken the case, and were scrambling for the Bibles. The man begged that they would not take them, stating that they were in his charge, and that he should be blamed if he allowed them to go. His entreaties were all in vain, they had now got them in their possession. They said to the store-keeper, "Don't you fear, we will at once write down the name of each person who has

one, and we are willing to pay any price that may be demanded for them, but we will not give them up." We do not attempt to justify the steps taken to obtain the Bibles, but state the fact to show their earnest desire to possess them.

The Queen's secretary succeeded in getting one, and, passing by the missionary's door, he called in to acquaint him with what had taken place, and to show him his *treasure*. The dinner being on the table, the missionary said to him, "Put down your Bible, and dine with us." He replied, "Not to-day, I have better food here; I want to go and feed upon this spiritual food." In general a native does not need much pressing to induce him to partake, but on this occasion he declined the kind invitation, and hastened home to feed upon "the meat which endureth unto eternal life."

When Makea,* one of the principal chiefs of Rarotonga, was presented with a copy of the Bible complete, in the Tahitian language, he said, "Now I am a *great chief*. I now possess valuable property." His heart was so full of joy, that he im-

* Son of Makea, mentioned in a former chapter.

mediately wrote a letter to the donor, expressing his sincere thanks for such a valuable present. He esteems it as his choicest treasure.

The price fixed upon the Bibles was two dollars. Had three dollars been demanded, they would cheerfully have given them.

When they did arrive, it was delightful to see with what eagerness they were purchased. Mr. Pitman, having received from England 1500 copies of the four gospels for Rarotonga, says, "What would the friends of the Bible Society say, could they behold the grateful pleasure pictured in the countenances of the people on receiving this best of treasures, and the grief depicted in the faces of those who cannot obtain one." The same earnest desire to obtain the word of God is evinced on all the islands where they profess Christianity.

They are not like many in more favoured countries, satisfied with simply possessing a copy of the Sacred Volume; they make great use of it. It may be said of them as of the Bereans: "They received the word with all readiness of mind, and searched the Scriptures daily." One night, as Mrs. Buzacott, on Rarotonga, was passing through

the settlement, she called at a house, in which she found the family sitting in the dark. She said to them, "Friends, how is it that you are sitting in the dark? Have you no oil?" They replied, "We have but little, so we keep the lamp burning while we read the Scriptures at family prayer, and then we blow it out, and sit in the dark, till we retire to rest." It should be observed, that it is difficult to get oil on Rarotonga. During their wars, just before they were favoured with the gospel, all their cocoa-nut trees were destroyed by the conquering parties, consequently they have been obliged to obtain their oil from other islands. Hence these poor people were so careful of the small quantity they possessed, that they might the longer enjoy the privilege of reading the Scriptures at family prayer.

Many of them spend a considerable portion of their time in perusing this precious volume: they consider it their choicest treasure. When the house of Tupe * was burning, and all his property was being consumed in the flames, the first thing which he endeavoured to save was a portion of the New Testament, the Acts of the Apostles, all that

* Deacon at Rarotonga.

they then had in print. This attempt he made at the risk of his life, but did not succeed. As soon as he saw Mr. Pitman, he said, "Oh, teacher, the book of God is consumed; let not my house and property be regarded; but oh, my book, my book!" The next morning the missionary presented him with another copy of the book which he so much prized; it was received with feelings of no small delight.

They are exceedingly anxious to understand what they read. Hence they have their Bible-classes each morning, Saturdays excepted. These they attend soon after sunrise, before they go to the various avocations of the day. None think it beneath their dignity to attend these Bible-classes. At Papeete, may be seen Queen Pomare, her mother, her aunt, various chiefs and common people, sitting around their teacher, reading verse by verse alternately, when they are interrogated on each verse as they read it, and, if necessary, suitable explanations are given by the teacher. All expect to be interrogated. Queen Pomare would think it very strange if, on account of her being a sovereign, she were not to be interrogated, but merely read her portion. Her Majesty thinks

it as important for her to obtain correct views of Divine truth, as it is for any of her subjects. Many of them come to our houses with the Bible in their hands, asking for explanations of various passages which they have been reading at home, but not being able satisfactorily to understand them, they at once apply to those who possess a more correct and extensive knowledge of the word of God.

Mr. Pitman having visited Mangaia, an island in the Hervey group, says, "During our stay in Mangaia, I was much pleased with the conduct of Faaruea and his wife. I gave them a copy of the Psalms and the minor prophets, which they received with great delight. Immediately they retired into their room to peruse them; and although two ships were off the island, they could hardly be diverted, by a circumstance so exciting to the natives, from reading these valuable portions of Divine truth. Early next morning, when I arose, they were waiting to ask the meaning of what they had read. The three nights we were there, the house was crowded with natives asking questions on various passages of Scripture. I conversed with the men, and Mrs. P. with the

women. We found them intelligent and apparently very desirous to be instructed."

I have been to many of the out-stations and have found it just as described in reference to Mangaia. When there were two of us, they would keep both busily employed, answering their questions and giving them explanations of difficult passages of Scripture, till midnight or cock-crowing in the morning. If we became sleepy, they would allow one to take a short nap while they conversed with the other, and when he had become so sleepy as scarcely to be able to converse with them, they would say, "Now you sleep, and we will wake your friend." In vain did we beg them to allow us to retire to our beds. They said, "You must *faaoromai* (take it patiently), and permit us to converse with you while we have the opportunity; you will be here but a very short time, and you can sleep on board the ship after you have left us."

It is not to be expected that the native teachers labouring at those out-stations can be deeply versed in biblical criticism or theological opinions, hence they must, at times, find it difficult to give satisfactory answers to some of the questions pro-

posed by their inquisitive disciples. If there be any doubt in the minds of these enquirers after the truth of the correctness of the information they receive from their teachers, they will note down those passages and have them ready to lay before the European missionaries when they are visited by them.

They have a great aptness in applying passages of Scripture to various incidents as they occur. At a church-meeting a person was about to be admitted to communion who had been a member formerly; just as the missionary was about to put it to the vote, to decide whether or not this individual should be re-admitted, one of the deacons rose up and spoke as follows, "My teacher, brethren and sisters, I also have a little word to say respecting our returning brother. While you have been speaking, I have been thinking of Noah's Ark. A bird went out of that Ark, and it was flying about in every direction, but it could find no rest, and it came back to the Ark. What did Noah do? Did he shut the window and keep it out? No, he put out his hand and took the bird and brought it into the Ark again, that it might there find rest. Now I think that Ark

somewhat resembles this Church. Our brother was in the Church formerly, but he went out of it. He has been seeking happiness in the things of this world: he has gone from object to object seeking peace, but he has not found it, and now he is coming back to the Church. What then should be our conduct towards our returning brother? Shall we shut the door of the Church against him? No. Let us put out our hands and take hold of our brother and bring him into the Church, that he may there find peace. I propose that he be received."

On a similar occasion, a member stood up and said, "Brethren and sisters, I was just thinking of the parable of the Prodigal Son. The person who now desires to be admitted resembles the Prodigal Son. He has gone astray from God and indulged in sin, but he has repented of his sins and forsaken them, and has come back to God. What was the conduct of the Father when the Prodigal returned? Did he appear indifferent about it? No. While the son was a great way off, his compassion for him was so great that he ran to meet him. He did not upbraid him with his past conduct and condemn him, he fell on his

eck and kissed him. He commanded his servant to bring the best robe and put it on him, and put a ring on his hand and shoes on his feet, and kill the fatted calf that they might be merry. Let us then receive our returning brother with great joy."

A man at Huahine, who had been absent for some time, having returned, attended the church-meeting, and spoke thus :—"Brethren and sisters —I feel great pleasure in again meeting you after an absence of several months. I greatly rejoice that the Church remains prosperous, and that the word of God is made known to us daily. I think that we, in this place, are like persons with a large calabash of water, that is always full, standing among us, and any one who chooses may take of the water and refresh himself therewith. So it is with 'the water of life' at the present time; '*whosoever will*' may 'take of the water of life *freely*.' We ourselves may also be compared to vessels for receiving the water of life. Viewing ourselves in this light, it becomes us to weep, for some of these vessels are broken. There are some in whose hearts the water of life finds no place where it can remain; it passes through as through a basket.

"There is, my friends, a passage of Scripture which we shall do well to remember. It is said that Peter, a fisherman, had been toiling all night and had caught nothing, and Jesus said to him, cast the net on the right side of the ship, and they cast it, and now they were not able to draw the net to land for the multitude of fishes it contained. That for which Peter had been all night toiling was instantly obtained when Christ spoke. Christ speaks when the gospel is preached with power. I trust he speaks among us. Our missionary toils; he casts the net, but Christ directs him to cast it on the right side; hence it is that many are caught, and success continues."

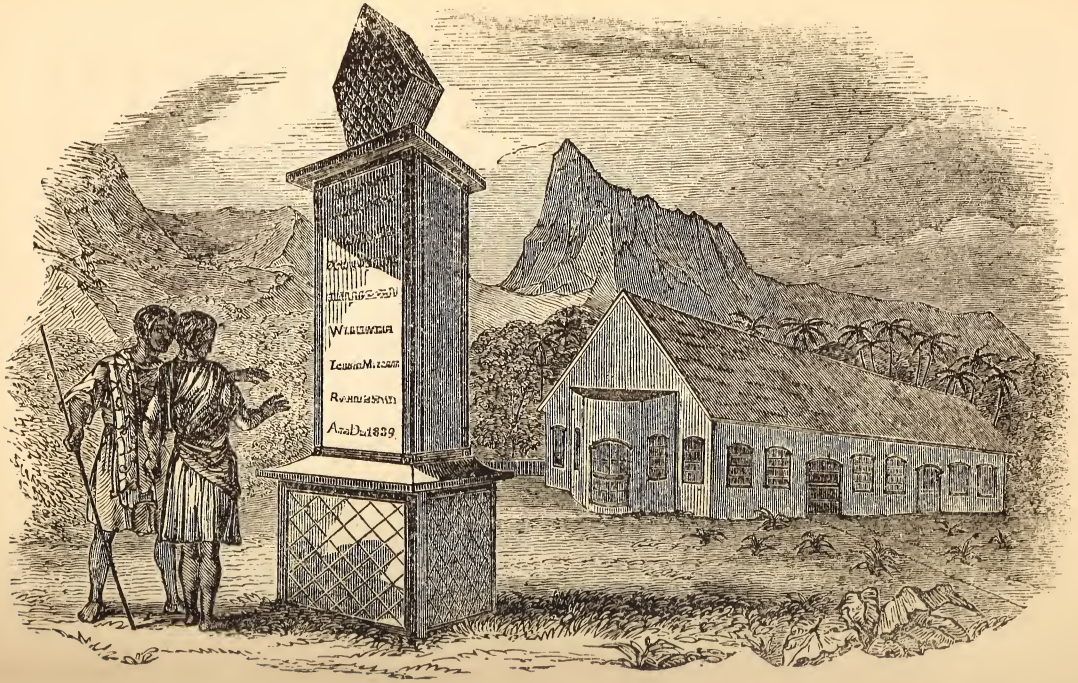
We cannot always vouch for the correctness of the quotations they make, nor the similes they draw; but we often admire their beautiful simplicity.

The native converts manifest great attachment to those who labour among them. They cheerfully submit to such as are placed over them in the Lord, and esteem them very highly in love for their work's sake. This attachment is manifested, not merely in attending to their instructions, but also in acts of kindness from day to day. If

one of them should be killing a large hog, he is almost sure to send a piece of it to the missionary. If several of them have been hauling the seine and have caught some fish, they usually take a few to their teacher. One will take him a bunch of bananas, and another a few heads of bread-fruit. A few of the female members will unite and make a mat, to be used as a carpet for the best room, and take it as a present to the missionary's wife. On most of the islands they build, *at their own expense,* not only the places of worship and the school-houses, but also the houses for their missionaries. If their spiritual guide be the subject of domestic affliction, they will sympathize deeply with him and his family, and endeavour to administer consolation. When the news of Mr. Williams' death, at Eromanga, reached the natives on the islands where he was known, they clothed themselves in the habiliments of mourning, as a token of their affectionate regard for him, to whose counsels they had often listened with delight, and by whose exertions many of them had been brought out of heathen darkness into the marvellous light of the gospel. A young woman, who had been brought up in his school, came to me with half a

dollar, begging that I would sell her a small portrait of Mr. Williams. I asked her why she wished his portrait. She said, "As I cannot now see Mr. Williams himself, I should like frequently to look at his portrait." The natives on Rarotonga have erected a neat monument to his memory.

When a missionary has been for a considerable time settled at a station, his removal is considered by the people as one of the greatest calamities that can befall them. At the close of the year 1838 it was thought desirable, by the body of missionaries at the Navigators, that the late Mr. Barnden, then labouring at Leone Bay, on Tutuila, should remove to a populous station at Savaii. As soon as this was communicated to the principal chief at Leone, he wept as though he would break his heart. His grief was excessive. Mr. Williams endeavoured to comfort him, by assuring him that, in a very short time, he should have another missionary; but he refused to be comforted, saying, "You promised us a missionary when we were heathens, and now we have had him a little while and have cast off heathenism, what can we do without him? Shall we go back into darkness?" It was quite painful to see the distress of mind



MR. WILLIAMS' MONUMENT.

which prevailed when it was known that their teacher was about to leave them.

When Mr. Orsmond, the missionary on Taiarabu, arrived from Sydney, having gone thither for the benefit of his health, his people manifested the greatest delight in again seeing him among them. Their joy was not expressed in words only. The children of each school came, in separate bodies, with food of all sorts; fish, fowls, plantains, oranges, &c., which they presented as a token of their affection for, and attachment to, their teacher. Then almost every family came separately to show their pleasure on his return. One presented a hog, another a great bunch of bananas or mountain plantains, another a fowl or a fish, and others brought a selection of fruits; thus manifesting their warm attachment to him.

When one, who had long laboured among them, was about to visit England to recruit his health, and take the senior branches of his family to the land of their fathers for education, in addition to their usual custom of bringing the produce of the island, as above described, they wrote a letter to the churches in Britain, of which the following is a translation.

"*Paofai,** *Jan.* 16, 1841.

"TO THE BRETHREN AND SISTERS IN THE CHURCHES IN BRITAIN.

"May you be saved. This is our word to you: our teacher is going to visit you. He goes with our sympathy, our attachment, and our love resting upon him. We have no wish to let him go; but he has told us that he is anxious to take his children to England that they may be instructed and acquire knowledge; on that account we agreed to his wishes. Had he said to us, 'I will go to Britain and remain there;' we would by no means have complied with his desire, because he is a teacher that accords well with us; our hearts adhere very closely to him. On this account we are collecting property for him, that he may be really our own teacher. This is a mark by which you may know our great attachment to him.

"This also we would say to you. Do not detain our teacher, but let him come back, that he may still live among us, that he may continue to feed the flock of Jesus the Messiah, and give the water of life to them who are thirsty.

* The name of the station. The English name is Wilks' Harbour.

"We now sorrow as children without a parent. We shall pine away with grieving; perhaps our growth will be a little stunted: but this is our word to you. Pray to God for us, that he may pour out abundantly his Spirit upon his Church here; that holiness, zeal, and strength, may increase, and that we may be beloved by Jesus the Messiah.

"Peace be with you,

"MARE.

"*For the Deacons, the Brethren and the Sisters.*"

The people requested the missionary to tell the Directors of the Society in London to keep this station on their list, and still consider it as one of their stations; but that in future they intend to support their own teacher.

Were it necessary, a variety of other interesting facts might be brought forward to show how greatly these native converts are attached to those who labour among them in word and doctrine.

Their attendance on the means of grace deserves notice. On almost all the islands where the gospel has been introduced, and the people have made a profession of Christianity, a most

diligent attention is paid to the public ordinances of religion. This is particularly the case in those stations which are not visited by foreign shipping. They very strictly observe the Sabbath. Their food for the Sabbath is cooked on the Saturday, consequently none are detained from a place of worship to cook hot dinners on the Sabbath, as is so common in England, even among professing Christians. They usually attend three services on the Sabbath. The first is a prayer-meeting, held early in the morning. These meetings are generally well attended. It would be considered a great disgrace for a church-member to absent himself from the prayer-meeting. All who profess to feel any concern about good things will be there. Most of the natives consider it as important to attend the prayer-meeting as the preaching of the gospel. It is exceedingly interesting at these meetings to hear how particularly and affectionately they pray for their missionaries, for the ministers of the gospel generally, and for the increase of vital religion in their own hearts, and especially for the best of blessings to rest upon their Christian friends in Britain, who have sent them the gospel.

In the forenoon there is usually a very full attendance. Some of the chapels are so crowded, that many persons have to sit outside. On these occasions, most of them are neatly dressed. Many of them take paper and pencils and write the particulars of the discourse. But few congregations in England surpass them in serious attention and decent behaviour in the house of God. At the close of the afternoon service, many of them frequently stop to talk over what they have heard through the day, and to pray that the seed which has been sown may spring up and produce an abundant harvest. Besides attending schools daily, they have two religious services each week. On Wednesday there is a lecture, and on Friday a kind of conversational meeting, when they unite in prayer, and exhort each other to greater diligence in their attention to those things which pertain to their eternal welfare. These meetings are sometimes peculiarly interesting.

The generality of them have very correct views of the doctrines of the gospel and the ordinances of religion. We shall bring forward a few natives, and let them speak for themselves.

While the Rev. T. Heath, of the Navigator's

Islands, was in Sydney, New South Wales, a numerous assembly was convened there to form a Juvenile Missionary Society. The presence of five natives, who had accompanied Mr. Heath, added greatly to the interest of the meeting. After one of them had spoken, at considerable length, and with great propriety, Mr. Heath being interpreter, the chairman put to them the following questions, which were promptly answered by three of them. They had no previous knowledge of these questions.

"Why are you a Christian?"

"Because I wish to arrive safely and peacefully in heaven."

"What reason have you to believe that Christianity is true, and your former religion is false?"

"I know that from the word of God."

"What kind of persons ought Christians to be?"

"They must do the will of God, and depend upon the blood of Christ."

"If persons call themselves Christians, and have not this character, what do you think of them?"

"They are all bad men, and the anger of God is upon them."

"Who is Jesus Christ? What did he do for the world?"

"He is the Son of God. He came down below here to do the will of his Father, and to die for us."

"What is necessary in order to constitute a man a true Christian?"

"His heart must be changed, and his conduct must be changed."

One day a very old man went into Mr. Pitman's study, when the following conversation took place: "Well, my friend, what is your business?" "I wish to give myself to God in baptism." "Is that the real desire of your heart?" "Yes, the real desire." "Do you love God and Christ?" "Yes, I love God. I have been a wretched being, a great warrior in this place, and many a one have I slain in my days of ignorance; but there is a new day. We now hear things that we never heard before. I heard you preach from these words, 'God forbid that I should glory, save in the cross of our Lord Jesus Christ.' I thought much about the cross of Christ." "Do you know who Christ is?" "He is the Son of God." "What

was his object in coming into this world?" "To be the true sacrifice for sin, that we might be saved." "Do you pray to him?" "Oh, yes." "Do you trust in him?" "Yes, like this," leaning his back, and resting his whole weight against the sofa in the study, "my soul thus leans on Christ."

Another person, feeling anxious to be united in church-fellowship, went to his missionary to converse with him on the subject. After giving some account of his experience, referring to his many trials, fears and distresses, he said, "Thus, by the sword of the Spirit, I have been pierced through and through." "Well," said the missionary, "how do you expect peace, comfort, and happiness?" "Only through Christ; he is my sacrifice; no other way of pardon." "What are your views of sin?" "It is exceedingly evil; the thing most of all to be hated and forsaken." "Do you not expect pardon for your diligence in attending the house of God?" "No; Christ only by his blood can be of any service whatever to me in the removal of sin; nothing of my own can procure its forgiveness."

One, whose mind was deeply impressed with a

sense of his exceeding sinfulness, and consequently of his exposure to the wrath of God, went to a friend and related his distress. His friend directed him to the Lord Jesus; to seek pardon through him, and to rely upon him alone for salvation. Soon after this he heard Meretu (Mr. Pitman's native assistant) preach from Isa. i. 28—"They that forsake the Lord shall be consumed." This discourse produced such a powerful impression on his mind, that he could get no rest all that night. The next morning he went to Meretu, to tell him his feelings, and the state of his mind. Referring to this interview, he says, "He talked to me, and directed me to the way of mercy, which greatly relieved me of my heavy burden. I now give myself up to Christ to be saved by him—only by him. It is owing to his grace that I am alive this day. It is the desire of my heart to hold fast the Saviour as my trust, and walk in the footsteps of his people until death."

A missionary, speaking of his visit to one of his people who was ill, says, "Her views of the ways of salvation appeared very clear. She said she knew that Jesus came into the world to save sinners, and that he was now full of compassion, and would

save his people when they prayed to him. I asked her if she prayed to him. She said she did. I spoke to her on the value of the soul. She replied that was the *great* thing; the body was of *no value*. On asking if she trusted in Christ, or her own good heart, for salvation, she replied, in Christ only. She said *her* goodness was like her body, which was in a very emaciated state."

The same missionary, conversing with another person, asked him if he prayed. He replied in the affirmative. "To whom?" "To Jesus." "For what do you pray to Jesus?" "I pray to Jesus to have mercy upon *me a sinner*." "For what else do you pray to Jesus?" "For his blood to wash away my sins, and for his Holy Spirit to make me clean."

Mr. Murray, alluding to the sickness and death of Leturi, one of the chiefs on Tutuila, says, "A deep sense of his own weakness and worthlessness, a high estimate of the blessed Saviour, and a constant clinging to him, were all along conspicuous. His general expressions were uttered with evident intelligence and sincerity, "O may I hold out to the end—may I stick to Christ to the end." A little before he died, he said, "I cannot speak

much, but my mind is on Jesus; may I stick to the cross." His last words were, "May I stick to the cross of Christ." Thus clinging to the cross, he descended into the valley of the shadow of death, and, we trust, is now with the Saviour who expired on that cross to atone for his transgressions.

A female, being desirous of sitting down at the table of the Lord, to commemorate the Saviour's dying love, went to her missionary to converse with him respecting it, when the following questions were proposed, and the answers given. "What is the meaning of this ordinance?"

"It is a command of Jesus to his disciples, and is symbolic only."

"What advantages may be derived from it?"

"It will be of advantage to none but those who truly rely on Jesus Christ."

"Is there not salvation in the ordinance?"

"Oh no, that is to be found in the blood of Jesus alone."

"What do you think of the bread and the wine used in the ordinance?"

"They are the symbols of the body and blood of Jesus, and not his real body and blood."

"Who are proper persons to partake of the ordinance?"

"True believers."

"What ought to be the conduct observed by them?"

"A constant submission to the requirements and will of God, and strict propriety in their conduct towards all men."

"What are your thoughts respecting yourself—I mean respecting yourself now, and what you once were?"

"When I think of my past sins my heart is pained; but I rejoice that Christ has taken them away, and I beg of Christ to take away all my sins, and cleanse me in his blood."

"Do you think it is right for you to desire this ordinance?"

"I hope it is; for I feel differently to what I once did. If I truly repent, and trust in Christ, it will be well for me. I desire and hope I do."

Many thousands of these, formerly blind idolaters, have now clear perceptions of divine truth, and are familiar with the fundamental doctrines of the gospel. A large proportion of them will converse more fluently on these subjects than

multitudes in our native country, who have enjoyed greater advantages. This may be attributed not merely to their attention to the word of God on the Sabbath, but also to their Bible-classes, to their diligently searching the Scriptures at home, and to their conversational meetings on the Friday afternoons.

CHAPTER V.

The Character of the Native Converts continued.—Their ardent zeal.—Communication of Instruction.—Chapel-building.—Missionary zeal.—Missionary Prayer-meetings.—Annual Meetings.—Native Speeches.—The Formation of a Missionary Society.—Speeches.—Three Reasons for sleeping comfortably.—Missionary Meeting at Tutuila.—Subscriptions.—Letter to the Treasurer.—Subscriptions at the Friendly Islands.—King George's Liberality and Labours.

With but few exceptions, these native converts are very zealous. Their zeal is manifested in various ways. When I was at Vavau, in 1839, there were in communion with the Wesleyan missionaries in that group 8638, and of that number 1400 were daily employed in communicating Christian instruction to their fellow-countrymen; some as teachers in the children's schools, others in the adult schools, and not a few as local, or village preachers. This is the case, more or less, on all the islands.

When school-houses or chapels are to be built, you may see all busily engaged. Some little time ago, it was considered necessary to build a new

chapel at Avarua, Mr. Buzacott's station, on Rarotonga. The people assembled to consider what kind of house should be built. It was their unanimous decision that it should be a *stone house* (coral rock), and that it should be built on the voluntary principle. In a few days they commenced burning lime, and, in about a fortnight, they were ready to lay the foundation-stone. A large block of coral, with a hole in the centre, was procured, in which was deposited a bottle carefully sealed, containing a paper with the names of the reigning chiefs and resident missionaries. The stone was laid by Davida and Tinomana, two zealous and influential chiefs. An address was delivered, a hymn sung, and prayer offered for the success of the undertaking. The people set to work with great diligence, and the house was completed in ten weeks from the laying the foundation-stone. It is 100 feet long by 34 wide; the walls are 16 feet high, and 2 feet thick. It is a noble-looking house, quite an ornament to the settlement. It was opened by Mr. Pitman, who preached to an overflowing congregation.

In one week after the old place of worship at Oahu had been burnt down, the frame of a new

one was erected. A larger, stronger, more convenient, and more respectable one, was finished, at the expense of the natives exclusively, in about a month. When any public building is to be erected, all engage in the work. As the internal parts of the roofs are usually ornamented with matting and braid, made from the cocoa-nut husk, the women and children have a share in the labour. On these occasions their zeal somewhat resembles that of certain persons, who were formerly engaged in a less noble cause, of whom it is said, "The children gather wood, and the fathers kindle the fire, and the women knead their dough, to make cakes to the queen of heaven."

They also possess much missionary zeal. Their bowels yearn with compassion over those who are yet "in the gall of bitterness and the bonds of iniquity." That spiritual light which has shone in upon their minds, they are now anxious to reflect upon other dark places of the earth, full of the habitations of cruelty. I do not know a single church formed among the converted heathen, which has not its Missionary Society. Ought not this to make some of our churches in England blush?

They have their monthly missionary prayer-meetings; but being fourteen hours before the English time, they hold theirs on the Tuesday morning, instead of Monday evening, that the churches in Polynesia and the churches in Britain may, at the same time, be prostrate before the mercy-seat, wrestling with God for the salvation of a ruined world.

They have annual missionary meetings, similar to those in Great Britain, and hold them the second week in May. On many of the islands these meetings are exceedingly well attended, and peculiarly interesting. They usually have a missionary sermon in the forenoon. At the close of this service, they proceed to a particular spot, selected for the purpose, where they dine together. When they dine in true native style, they have no need of tables and chairs, &c. They sit on a carpet, provided by nature, and are shaded by the thick foliage of the bread-fruit trees, the cocoa-nuts, and bananas. The leaves of the Hibiscus are spread upon the ground for a table-cloth and for plates. For knives and forks they use their fingers. The food having been placed upon the leaves, forming a long row, they seat themselves on both sides,

just as tailors sit on their boards. As soon as a blessing has been asked, they commence eating, and appear very much to enjoy themselves. Sometimes they make speeches while dining, and allude, in a very touching manner, to their heathen state, comparing their former cruel practices with their present enjoyments. Having dined, they again assemble in the place of worship, or, if the number be very large, in a grove, to hold their meeting for business. One of their leading characters having been called to the chair, and the Divine blessing implored, they proceed to business. The chairman, after a short address, calls upon the secretary to read the report, which consists chiefly of a list of what has been subscribed during the year. They then commence their speeches. They do not erect a platform, and fill it with gentlemen, whose addresses are to occupy all the time of the meeting. Were we to attempt to move and second a number of resolutions, we should have ten or a dozen spontaneously holding forth in support of each resolution. One would stand up and say, "Mr. President, I have a little word to say on this subject; hear me." Before the chairman could put the resolution to the meeting, another would stand up

and beg that he might be allowed to tell his "little thoughts about sending the gospel to the dark lands." Like the little sweep,* they consider that they have an interest in the society, and consequently have a right to speak.

As my readers cannot attend these meetings to hear for themselves the appeals made by the native converts on behalf of the perishing heathen, a few specimens of their "*little speeches*" may not be unacceptable.

FENUAPEHO.—"We have not hitherto collected much property, but let us add our prayers to that which we have given. The gospel cannot be conveyed to distant lands without means. This is the way; pray with the mouth, and give with the hands. To pray without giving is a lying prayer.

* One evening, as a little sweep was running along the street, a big sweep met him, and shouted out to the little fellow, "Halloo, Jack, where are you going in such a hurry?" Little Jack said, "Don't bother me now; I am going to the missionary meeting. I've got a share in the concern, and I want to go and see how things go on." This little sweep was in a Sabbath school, and was a subscriber to the Missionary Society; hence he said he had a share in the concern, and was going to see how things went on. Are there not many boys in respectable families in Great Britain who have *no share* in this concern? Let such learn, from the little sweep, their duty, and immediately enjoy the privilege of becoming *shareholders* in this honourable concern.

Do not put down your names without meaning to give. Let not your hearts go back. There are few inhabitants now on this land to what there were formerly. We only of all our families are left, brands plucked out of the burning."

VAHINEUMI.—"That we collect property to increase the funds of the Parent Society is good. We are all collected together this day to promote the work of God. Let us be diligent. Beware lest any of us become like Ananias and Sapphira, keeping back that which belongs to God."

MEDUAREA. "The great tree has grown; the shade has stretched to numerous lands; it has not grown by the sword, but by the prayers of those in Great Britain, who sent us this word. Recollect what we have heard preached to us this morning. We have sent a few of our number to adjacent islands, and they have been blessed by Jesus. Let us continue to pray for the extension of this kingdom; let us not withhold. There are numerous nations still in darkness, who are murdering their children and destroying each other."

RAAHOE. "Let us not begin at the top of the tree; let us begin at the root. Let our hearts be found in this work. Look at the little ants, we

are less wise than they. Let us be active, and give our property in this good cause. Let the church members give, that those who are still in heathen darkness may become members of the Church of Christ. Let the baptized give, that those who are still worshipping idols may cast them away, and be baptized in the name of the Father, Son, and Spirit."

These "little speeches," with many others of a similar character, were delivered at Tahaa, one of the Society Islands, in May 1826. As the gospel has been introduced to other islands, new societies have been formed.

Rarotonga has furnished several zealous and successful pioneers for the field of missions. Those who cannot go to labour among the heathen themselves, willingly assist in supporting those who are engaged in the work. Soon after Mr. Gill had settled at Arorangi, he proposed to the people that they should form a missionary society; to which they most cheerfully agreed. On the Sabbath previous to the formation of the society, Mr. Gill pointed out the urgent necessities of the heathen, and our duty to render them all the assistance in our power. Early on the day

appointed for the meeting, the chapel was crowded to excess. The services were commenced by singing a hymn, celebrating the power and majesty of Jehovah as the only true God; after which, prayer was offered for the Divine presence and blessing. Mr. Buzacott then gave a brief historical account of the Parent Society, the first declaration, and subsequent prosperity of the gospel at Tahiti, and the present state and extent of the society's operations. To these statements the people listened with intense interest, and their hearts were evidently deeply affected. At the close of Mr. Buzacott's address, Papeiha, a native teacher, showed that it was their duty to form a branch society to aid the Parent Society in England. After expressing his hope that they would pay proper regard to that duty, he proposed that Timu, an influential chief at that station, be appointed treasurer for the ensuing year. This being seconded by one of the deacons of the Church, it was unanimously carried. The next proposition was, that Setephano, one of the chief's sons, be appointed secretary, which was also immediately carried. After the two persons chosen had expressed their assent, several speeches were

delivered. They then adjourned to the school-house, the place appointed to receive the subscriptions. Their contributions in arrow-root amounted to 700lbs. Those who had money, gave dollars, half-dollars, and quarter-dollars, to the amount of fourteen dollars and a half. Afterwards many miscellaneous offerings were presented. Although of but little value in themselves, they showed the liberal disposition of the people; these being the only property they possessed. Among them were thirteen fowls, thirteen bundles of preserved bananas, thirty-two small neatly-wrought baskets, forty-two stones formerly used in their wars, one basket of breast-ornaments, and other heathen fineries; seven baskets of various kinds of sea-shells by the children, and a great number of heathen ear-drops. The treasurer was requested to dispose of these things to the best possible advantage, and forward the proceeds to the treasurer of the Parent Society.

The people, with gladdened hearts, sat down to a feast prepared for the occasion; many sincerely praising the Lord, and all counting themselves happy to have lived to see such a day. In the afternoon another meeting was held in the chapel,

that an opportunity might be afforded them to express the feelings of their hearts, and to exhort one another to diligence and love in the work of the Lord. The speeches that were delivered exhibited much humble gratitude and holy joy on the part of those who, prior to the introduction of the gospel, sat in darkness, and revelled in all that can be conceived as polluting and debasing.

There was an old man present who had been a great warrior. In his heathen state he seldom appeared without human flesh suspended to his shoulder as a badge of honour; but having experienced the transforming influence of the gospel, he is now a zealous advocate in the cause of humanity and religion. The appearance of this old warrior, on whom were many scars received in his former sanguinary conflicts, together with the truly affecting manner in which he referred to their former wicked practices and their present privileges, produced a powerful impression on the meeting.

"I have lived," said he, "to behold a new and wonderful thing—the gathering together of the people to send the word of the true God. It is true, formerly we used to assemble, but it was

either to plan attacks of murder, or to flee from attacks made by the enemy; either to devise schemes of theft or pollution, or to carry those schemes into execution. We then met in fear, with hearts filled with envy and malice, and dared not to assemble our wives and our children; but now the darkness has fled, and the true light of the True Sun has shone upon us—Jesus, the Lord from heaven. The spears of our wars are lost, and we hold in our hand the sword of the Spirit—the word of the Lord—we bring with us our wives and our children, and feel that our hearts are filled with love one towards another. We not only love those of our own settlement, but we love all, and are loved by all; and above all, this day we have met to show our love to those who are as we were, living in darkness, having no God and no hope: this is a new and a wonderful event brought about by the great love of God."

After this old veteran had made many other remarks, tending to excite a spirit of gratitude to God for favouring them with the gospel, he most affectionately addressed the young, who listened with much attention.

Another old man, a candidate for church fellow-

ship, said, "I have lived during the reign of four kings. In the first I was but young; we were continually at war, and a fearful season it was,—watching and hiding with fear were all our engagements. During the reign of the second we were overtaken with a severe famine, and all expected to perish; then we ate rats and grass, and this wood and the other wood, and many other unmentionable things. During the third we were conquered, and became the peck and prey of the two other settlements of the island; then if a man went to fish he rarely ever returned, or if a woman went any distance to fetch food, she was rarely ever seen again." Here, after referring to many deeds of darkness to which he at that season had been eye-witness, he continued, "But during the reign of this third king we were visited by another King—a great King—a good King—a powerful King—a King of love—Jesus the Lord from heaven. He has gained the victory—he has conquered our hearts; we are all his subjects, therefore we now have peace and plenty in this world, and hope soon to dwell with Him in heaven. We have done well to-day to meet to make known the fame of this King where the prince of dark-

ness reigns, by sending them that word of life which made Him known to us."

One very old man afforded great interest by his "little speech" and lively manner. He commenced by saying, "Friends, I shall sleep comfortably to-night. In fact, I now sleep comfortably every night; and there are three reasons why I sleep so comfortably now. First, because I have my Bible and my other little books;" (two or three tracts which he held up with the Scriptures,) saying, "Look, here they are; I always have them with me, and I can read them whenever I like; therefore I can *now* sleep comfortably. Second, because we have for a long time been praying to God for a missionary from Britain, and now we have him. Here he is in the midst of us. Our prayers have been answered; therefore *now* I can sleep comfortably. Third, because we are all *friends* and live in harmony, and have this day met together in peace; therefore I can *now* sleep comfortably. It was quite different formerly. Then I never slept comfortably. I was one of the watchmen who looked out for the enemy. There were several of us, and we used to take turns to sleep. My bed was the

cold earth, and my pillow a stone, but I never could sleep comfortably then. I used sometimes to sleep on yonder mountain, in a hole in the rock, when we dared not have a light for fear of being detected by the enemy. In the season of the mosquitoes, I could not sleep at all, except I covered myself over with water; frequently have I slept in the water, only with my head out, but I never could sleep comfortably then. I have slept in many places during my life-time, but until the coming of the gospel I never could sleep comfortably."

Three more important reasons for sleeping comfortably could not easily be given. The first referred to the word of God. He possessed that invaluable treasure, and could read it when he liked. The second, to their having obtained a missionary to instruct them in that word. They had long been praying for a missionary from Britain, and God had answered their prayers. And the third, to the effects already produced by the preaching of that word. They had met together in peace, and were living in harmony and love. Many other speeches, of a pleasing character, were delivered, showing the sincere gratitude

of the people and their desire to communicate the source of their joy to others.

At a missionary meeting lately held on Tutuila, the multitude that assembled was so large that it was necessary to have two services at the same hour. While one missionary was preaching in the chapel to a crowded congregation, another was addressing a large concourse of people under the shade of some bread-fruit trees. Soon after the conclusion of these services, they brought their offerings to the missionary cause. They had no money to give. Their offerings consisted of arrow-root, native mats and cloth. Pains were taken to make it universally understood, that every individual was at liberty to act as he might think proper in the matter, but that it was the duty of all to do something, and especially of those who profess to love the Saviour.

"I was much gratified," says Mr. Murray, "to see every individual, from the child of three or four years of age to the old man of grey hairs, approach with their gift. It was a deeply interesting and affecting sight to see the various classes of character, of all ranks and ages, as they passed along in sober, joyful procession, and deposited

their humble offerings on the altar of the Lord. The scene gave rise to mingled emotions, which it would be difficult to express in words. I was especially cheered to observe, that the liberality of the members of the church abounded. From them we had, in addition to arrow-root, twelve of their finest mats, which they prize as their most valuable property; and fifty-two pieces of native cloth, among which were some of their finest specimens. In making the collection, each village came separately, with its chief and teacher at its head, and passing along in an orderly manner, each individual laid down his contribution; and the flow of grateful joy that appeared in many countenances, made it a privilege of no common order, to be a spectator of the scene."

It may easily be perceived that the zeal of the native converts does not consist merely in making speeches at their missionary meetings, but that they cheerfully give of their substance to send the gospel to the perishing heathen. The following translation of a letter from the natives of Mangaia, a small island in the Hervey Group, will be read with pleasure by the friends of missions. These warm-hearted people are in-

debted for their instruction in Christianity, to the efforts of native teachers. The sum of sixteen pounds accompanied this letter to the treasurer of the London Missionary Society.

"Friends, Brethren, and Sisters, in England,—May you have the unnumbered blessings of the new covenant, and peace from God and Jesus the Messiah, for seeking measures by which to bless all lands under heaven, together with us also.

"We are now rejoicing in the gospel of Jesus Christ and in the knowledge of his death. This is why our present joy is very great, because of the compassion of believers in England to us, and in their adopting plans by which we early obtained a knowledge of Jesus the Saviour; and because of your prayers, through which we have received an early acquaintance with the gospel of endless life.

"We were heathens formerly, when the word of God came to Mangaia; we did not quickly hold fast the word, but we persecuted it when Williams first came to our land; then we were blind; we did not know that this was the true message of God; but now we know.

"We are now praising God, and praying that you may be assisted in the work which is instrumental in causing this word of God to grow in all lands; and we also have collected the little property of our land to unite with you.

"Last year we collected kāā, [native material for ropes]. Mr. John Williams has taken the kāā to sell for us. This year we have collected arrow-root, net, and other small articles of our land, and we have just planted arrow-root for the year now before us, we, the men, the women, and the children also. If we had other property in our land, we would collect the things; but our land does not resemble yours, for the number and variety of articles. Ours is a land of no real property.

"Brethren, we are now compassionating the heathen, as you compassionated us. Some of our brethren are greatly desiring to go to heathen lands to make known the name of Jesus; because they are calling to us, saying, 'Brethren, come over and help us.'

"Now, brethren, pray to God for us, that His word may run quickly in our land. There yet remains much evil, both in the Church and out.

Great numbers are yet obstinate, and will not receive the word of God.

"This is the conclusion of our message at this season. May you be saved by the living God!

"NAMANGATINI, *Collector.*
"TAKI, *Secretary.*"

A few years ago I was at Vavau, one of the Friendly Islands, just after our Wesleyan friends had held their May meeting. Their subscriptions that year were, £39. 16*s.* 2¼*d.* in money; 108 pieces of native cloth for dresses (this is made by the women from the bark of certain trees); 116 pearl fish-hooks; 12 floor-mats; 22 mats of a fine texture, for dresses (these and the floor-mats are made by the women); 14 pigs; 12 fowls; a model of a canoe; a large string of beads; 2 neat baskets; a paddle for a canoe; 26 large yams; 3 pieces of tortoiseshell; 3 native rasps; a Fijii club; a basket of arrow-root; and 3 white shells. Add the value of these articles to what was collected in cash, and we shall find that their subscriptions amounted nearly, if not quite, to £100.

It may be interesting to some to know how

the sum of £10. of the money was procured. Some time before the May meeting, a British ship-of-war called there. The captain asked the missionaries to select a native who could make him a good model of a Tonga canoe, stating that it must be finished in the best possible style, as he intended, on his return to England, to present it to Queen Victoria. The missionaries thought of one and of another, but at last fixed upon the king, he being the best mechanic on the island. His majesty cheerfully engaged to make the model of the canoe. He knew it was intended for the Queen of England, and considered it no disgrace for one sovereign to work for another. It is very common, in Polynesia, for the natives, on embracing Christianity, to take new names, their heathen names frequently being of a very impure character. They are rather fond of adopting English names. The king thought that as he was a sovereign, he ought to take a name suited to his exalted station, consequently he took the name of "KING GEORGE." When the model was finished, the captain was so pleased with it, that he gave King George *ten sovereigns* for making it. King George never was so rich

in his life. He possessed a large double canoe and considerable portions of land, but he never before had so much money. When the May meeting was held, King George brought forth his ten sovereigns and gave them all. He did not keep back part of the sum, but cheerfully cast the whole into the treasury of the Lord. His name is on the list of local preachers, and he goes to the neighbouring villages preaching "the glorious gospel of the blessed God," to his own subjects.

Ought not the conduct of this converted heathen, this Christian ruler, to make some of the nobles and princes, in more highly favoured lands, blush? A few years ago this man was a terror to all his subjects, carrying devastation and death in every direction; but now he is revered and universally beloved. Like the great Apostle of the Gentiles, he is now propagating that faith which he formerly endeavoured to destroy. In short, King George has become a nursing father in the cause of missions.

CHAPTER VI.

The Importance of Native Agency.—Many willing to Labour.—A Chief of high rank on Tutuila.—A Blind Chief.—Moral Courage.—Introduction of the Gospel to Mangaia.—Willing to sacrifice Life in the cause of Christ.—Abundant success.—Character of Native Teachers.—Meretu preaching to three thousand.—Colleges for Native Agents.—These Agents absolutely necessary.

Never were the churches at home, or the missionaries abroad, more convinced, than at present, of the high importance of employing, as far as practicable, the converted natives as agents in carrying on the great work of missions. Their services are extremely valuable as pioneers to enter upon new fields of labour. As it respects Polynesia, had it not been for their assistance, Christianity would have been confined within very narrow limits at the present day. They can endure more hardships than European and American missionaries. Their constitution is adapted to the climate. Their mode of living much resembles that of the persons to whom they are sent. And one very important consideration is,

they are less suspected of having other objects in view, prejudicial to the aborigines of the country. There is no lack of men to engage in this work. Many in these infant churches, whose hearts are full of compassion for perishing souls, and fired with ardent zeal for the extension of the Redeemer's kingdom, are volunteering their services to go to any part of Polynesia to which the European missionaries may think proper to take them. Those who are willing and anxiously desirous to go as ambassadors to the heathen, are not all from among the lower classes, who have little or no sacrifice to make in leaving their native land and family connexions, but some of them are from the highest ranks, occupying exalted stations and possessing extensive influence.

When Maunga, the principal chief on Tutuila, died, it was expected that his son, whose name is Pomare, would have succeeded him in the government. He might have done so had he wished; but his heart was set upon another kingdom, and was desirous of honours and distinctions superior to those connected with any civil station, however exalted. His eyes had been opened to behold the glories of Redemption, and these had

eclipsed "the kingdoms of this world and the glory of them." This will appear evident from what fell from his own lips at their missionary meeting. After speaking on various points of interest, he said, "I will now disclose my own desire before this assembly, before God, and before the missionary. I have given my soul to Jesus, to be saved by him; with him I leave it, and now I place my body at the disposal of the missionary. I am willing to go to any land of darkness to which he may send me. My desire is to die in the cause of Jesus, who was crucified for me. I wish to do the work of God, and *I am willing to go to any savage land,* or to remain in our own land. I leave it with the missionary; let him choose." This was not the language of mere temporary excitement, for after some days had passed, having consulted with his wife, who appeared to be equally devoted, he repeated the same sentiments in public, and conversed privately with his missionary on the subject. He was, for a time, with several others, under special instruction, and was very usefully employed in teaching and exhorting his own countrymen.

He was taken by Mr. Heath, in the *Camden,*

to one of the Islands called the New Hebrides. On the *Camden's* next visit his wife went to join him and assist in the missionary field, but just as she was anticipating the pleasure of a joyful meeting with him whom she loved, and with whom she hoped long to labour, she was informed that he had entered into that rest which remaineth for the people of God.

A little before Mr. Williams left the Navigators to take native teachers and locate them on the islands to the westward, a blind chief came into the house and said, "Teacher Williams, I am a blind man, but I have a great desire to go with you to the dark lands. Perhaps my being blind will make them pity me, and not kill me; and whilst I can talk to them and tell them of Jesus, my boy (placing his hand on the head of his son, an interesting youth) can read and write, and so we can teach these things." It is scarcely possible to conceive any thing more affecting and truly interesting than to see this pious, intelligent, and venerable chieftain, moved by love to Christ and compassion for souls, coming to the missionary, and expressing his "*great desire*" to leave his native country, and hazard his life among

LA CAVANA
S. DOMINGO

savages in "the *dark lands,*" that he might tell them about Jesus Christ and the "great salvation."

These native teachers, with but few exceptions, possess *great moral courage.* When attempts were made to introduce the gospel to Mangaia, two teachers and their wives were taken thither. They were all dressed in European attire. No sooner did they land upon the beach than a horde of savages pounced upon them like eagles upon their prey. They threw down the men, and secured them. The bonnets and garments of the two females were, in a few moments, torn to pieces, and their persons treated in the most brutal manner. It was with great difficulty that they could be rescued from the hands of the savages, and got again on board the vessel. When Mr. Williams returned to Raiatea, the scene of his labours, and gave to the people an account of his voyage, two unmarried men immediately offered their services to go to Mangaia and try if they could succeed in introducing the gospel to that island. They resolved to take nothing with them but the word of God, that there might not be any thing to tempt the cupidity of the people. When the vessel was

near to the island, they bound cloth round their heads, similar to large turbans, in which they carefully placed the word of God. They then lowered themselves into the sea, and swam to the shore, having "the everlasting gospel to preach" to those savages. They landed on the beach, took the word of God from their heads, and began to converse with the people about it, telling them how happy the neighbouring islanders had become, where they had received that word; that they had ceased to fight, and were dwelling together in harmony and love; that they were no longer worshipping idols, but were serving Jehovah, the living and true God. The people listened to these things with great astonishment. They gave the two teachers a kind reception, and attended to their instructions. In a short time they demolished their heathen temples, abandoned their idols, erected a large place of worship, and from that time to this have enjoyed the privileges of the gospel. Had it not been for the ardent zeal and the undaunted courage of those two single men, it is probable that the island of Mangaia would long have continued enveloped in the thick darkness of heathenism, and many souls would have perished for lack of knowledge.

When it was known among the Islands that Mr. Williams had been killed at Eromanga, the first proposition made by the people was of a character worthy of their Christian profession. It was not to take their clubs and spears and go, in large numbers, to avenge the death of their beloved friend, who had fallen a victim to the cruel savages on that island; but that *native teachers* should be sent to carry to those blood-stained shores, the Gospel of Peace, believing that to be the best method that could possibly be adopted, to subdue their ferocious spirits, and lead them joyfully to receive and kindly to treat European missionaries, who, at some future period, might go to reside among them. Two natives had the moral courage to offer their services for that particular field of missionary enterprise. They were taken thither by Mr. Heath. The chiefs, in whose charge they were left, promised to behave kindly to them and to attend to their instructions. Instead of this, scarcely had the *Camden* disappeared in the distant horizon, when these chiefs strictly prohibited, on pain of death, the people of Eromanga from giving, or selling, these teachers any food. Captain Croker having pointed out to

them the serious consequences which would follow if they killed any more missionaries, it appears that they were afraid to lay violent hands upon them, but were determined to starve them to death. They were soon reduced to such a state of weakness, that they were confined to their mats, and must have died, had not a kind providence put it into the heart of a native, living about four miles distant, to pity them in their distress. This man used to take them a small basket of food daily, but he was afraid to go into their little cottage with it, and therefore watched an opportunity, when no one was near, to lift up the thatch, put it over, drop it down inside, and immediately go back to his own dwelling.

Thus were these two volunteers in the cause of Christ preserved alive till they were taken off by Mr. Murray, who visited that island in the *Camden* about twelve months after they had been taken thither. It is not more difficult to recognise the interposition of Providence, in the preservation of these native teachers, than in the case of Elijah fed by the ravens.

These two persons were left by Mr. Murray at the Isle of Pines, and were to return to the Navi-

gators by the first opportunity. A few months having elapsed, Captain Ebrill arrived in the brig *Star,* who kindly received them on board to take them home. His object in visiting the Isle of Pines was to obtain sandal-wood. Several other Foreigners having been there a little time before, for the same purpose, and treated the natives in the most cruel manner, they now took revenge. They killed the Captain and crew, and burnt the vessel. These two native teachers were massacred with the ship's company.

Among the teachers that went with Mr. Williams in the *Camden,* with the view of being placed on the new Hebrides, or some of the neighbouring islands, there were two from Rarotonga. Mr. Pitman and Mr. Buzacott pointed out to them the dangers to which they would probably be exposed in landing among savages. They manifested the greatest willingness to hazard their lives in attempting to plant the standard of the Cross on any island to which they might be appointed. When it was intimated that the loss of life might be the result, they replied, "Be it so; it is the cause of God; he will shield us from harm; if not, we cannot die in a work more glorious." One of them

said to Mr. Pitman, "Look at these scars; these I got in heathen wars. I was marked out, and sought for, as a sacrifice, but eluded my pursuers by secreting myself in the mountains. Often have I wondered how I escaped; but now it is all plain —the love of God, through Christ my Saviour. Cheerfully, therefore, will I devote that life to him who has redeemed me with his blood." His parting language to his son and daughter, who remained at Rarotonga, was equally interesting and affecting. After giving them good advice in reference to their future conduct, he said, "Do not be cast down, nor allow of immoderate grief, should you hear I have been killed by the heathen, for I am willing to die in such a cause, if God calls me to such an end. Had not Jesus shown mercy to me, in leading my feet into the path of life, I should have perished. Willingly therefore do I go forth to this work of my Saviour. If I die by the hand of the heathen, it will be because God permits it. If I live, I purpose to do what I can to lead their souls to Jesus, who is the Saviour of the world." With such feelings did this good man go forth to prepare the way for better qualified teachers hereafter. He had moral courage to brave the dangers

to which he must necessarily be exposed in going among savages, and to encounter all the difficulties arising from the nature of his work. He would cheerfully and confidently say, "None of these things move me, neither count I my life dear unto myself, so that I may finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God."

On many of the islands, God has crowned with abundant success the exertions of these humble and zealous labourers in his vineyard. The department in which they have been particularly useful, is that of introducing the gospel into new fields of labour. When the European missionaries settled on the Hervey Islands and the Navigators, they found the fallow ground broken up; the good seed of the kingdom had been sown; it had taken root; here and there it had sprung up. They arrived just in time to share in the first fruits of what has since yielded an abundant harvest. Multitudes of the heathen had cast their idols to the moles and the bats, and were openly professing Christianity. Schools had been established, chapels had been erected, and Christian worship regularly performed. Who were the acting agents—the ho-

noured instruments in effecting these things? Those devoted men who had gone as the messengers of the churches from the neighbouring islands.

With the exception of an occasional visit from European missionaries for a day or two, only native teachers have been labouring on the small islands, and their efforts have been greatly blessed. Churches have been formed, and from time to time accessions have been made to those churches from among those who have been brought to a knowledge of the truth by their instrumentality. Some few years ago I visited Raivavai, where the native teacher was labouring, who was formerly a heathen priest, the first in the South Sea Islands who destroyed his idols. On the Sabbath which I spent there, forty-six persons were received into communion. When Mr. Williams and I visited a few of the islands, not long before he fell on the shores of Eromanga, at Atiu, about forty new members were admitted; at Aitutaki twenty-five were added to the Church. I might refer to many other islands which I have visited, where these humble instruments have not only overthrown idolatry, and pulled down the strongholds of Satan, but have,

for years, been successfully employed in building that temple, the top stone of which will be brought forth with shoutings of "Grace, grace unto it."

Mr. Ellis, speaking of the native teachers at the Sandwich Islands, who went thither from the Society Islands, says, "Taua continues faithful, vigilant, humble, and very useful; his amiable character, and successful application to his work, is every day increasing. The brethren at Lahaina speak of him at all times in the highest terms. His letters to me, and the interviews I have had with him in my frequent visits to Maui, speak highly in his favour. Taamotu, the female teacher that accompanied us, is now very usefully engaged in the family of Kaikioeva, the guardian of the young prince Kauikeouli. She continues humble and prayerful, and is very much respected by the chiefs."

Mr. Pitman, referring to Meretu, his native assistant, says, "I had an opportunity, for five months previous to my leaving the station (being, from great debility, and almost entire loss of voice, unable to preach,) of witnessing the attention paid to the faithful and affectionate addresses of this intelligent young man, whom God mercifully

raised up in time of need to my assistance. It was with feelings of indescribable pleasure that I saw the listening multitude, about three thousand in number, Sabbath after Sabbath, fix their eyes upon the preacher, and apparently devour his words as they fell from his lips. To me no sight on earth could be more acceptable, especially as the preacher himself was one to whom my feeble labours had been made useful. He is a young man of good talents for public speaking, mild in disposition, a diligent student of the Scriptures, and, I do hope, is marked out by the Head of the Church as an efficient preacher of the gospel to his fellow-sinners. May he be kept humble, and be found faithful even unto death." Upwards of thirty individuals have stated to Mr. Pitman that they were first seriously impressed under the discourses of this interesting young man. There are doubtless many happy spirits, now in glory, who will bless God through eternity for the labours of native teachers.

With a view of better qualifying native agents, two colleges have been established, and a third is about to be commenced, in which young men of piety and talents, anxious to engage in the work

of the Lord, are admitted and instructed in theology and other important branches of useful knowledge. It is hoped that, ere long, many of the churches in Polynesia will be furnished with intelligent and zealous *native pastors*. When we think of the claims which the millions of China and the East Indies have upon the churches in Christendom, we cannot expect that a large proportion of the money and men raised for foreign service will be devoted to the isles of the Pacific; hence it is important to obtain well qualified agents from the native converts themselves. These can be supported at a very trifling expense, and they will be at home in their own climate, well acquainted with the languages, manners, customs, superstitions, prejudices, and peculiarities of the people. The apostles acted thus; they ordained pastors in every place from among the native converts.

We ought not to consider Christianity as firmly established, in any country, till they furnish their own ministers, cheerfully support them, and feel the cause to be their own. Missionaries will do well to keep this constantly in view, and consider it a very important part of their labours to select

and train agents suitable for carrying on the work on an extensive scale with permanency and success. In Polynesia, that mighty moral machine is already in operation, by which the abundance of the seas will be converted unto God. The isles that are now waiting for "*His Law*" will, ere long, by this native agency, have that law carried to their own shores, and thus will be fulfilled the language of the prophet, "They who sat in darkness have seen a great light, and to them who sat in the region of the shadow of death light has sprung up."

CHAPTER VII.

Schools.—Infant Schools.—Schools for older Children.—Polynesian Children not deficient in Intellect.—Proficiency in Reading, Writing, and Arithmetic.—Annual Examinations.—European Clothing.—Native manufactured Ribbons.—Speeches of two Boys and a Teacher.—Visit to the Schools on Rarotonga.—Children sing Hosanna.—Impression produced.—Boarding-Schools.—Schools for the Sons of the Chiefs.—Boarding-Schools for Girls.—Seminary at Wailuku.—At Hilo.—The High School on Maui.—The various Branches of Study.—Sabbath Schools.—Retentive Memory.—Visits of Captains and others.—Correct Views of Divine Truth.—Great Good effected.—Moral Influence.—Death of a School Girl.—Two Boys in a Boat.—Children's Letter and Presents.—Civilization promoted.—Many Children have become pious.—Nurseries for the Church.—Happy Deaths.—Many School Children now in Heaven.—Best Teachers.—Teacher's Meetings.—Some become Missionaries.—Gratuitous Labours of the Teachers.

Missionaries consider it to be an indispensable duty to pay special attention to the young; hence, wherever they introduce the gospel, schools are immediately established. The adults, among the heathen, may, and many of them do, give most satisfactory evidence of real conversion to God; but we cannot expect them to make great attainments in general knowledge. We may anticipate

greater things from the rising generation. In order to this, there must be a course of suitable training, and this becomes a very important and laborious part of missionary work. The greatest difficulties in carrying on these schools, so as to be interesting and profitable to the children, arise from the want of suitable apparatus. The missionary's ingenuity is not a little taxed, to devise plans by which he may secure the cheerful and undivided attention of the children, and pour into their tender minds the light of science, and daily augment their stock of general knowledge.

Infant schools have been established on plans similar to those pursued in infant schools in England. I have been deeply interested in seeing and hearing the little creatures, while repeating their lessons and going through their various manœuvres. They are taught the alphabet by singing and marching to the tune called "Cottage." After they have spent a little time in reading, spelling, and answering questions, you may see them clapping their hands, their countenances indicating extreme delight, then imitating various mechanics, as sawyers, blacksmiths, tailors, shoemakers, &c. One little fellow will put up his

hand as high as he can reach, and sing out, "This is perpendicular." A second will put out his hand on a level before him, saying, "This is horizontal." A third will stretch out his arm, and say, "This is a straight line." A fourth holding out both arms, shouting, "These are parallel lines." A fifth bending his arm a little, will say, "This is a curve." A sixth holding out his arm, considerably bent in at the elbow, saying, "This is an angle." And a seventh whirling his finger round in the air, and crying out, "This is a circle." They are very fond of singing, and can perform several little pieces in a very pleasing manner.

Schools for children at a more advanced age are very general; hence many thousands, in Polynesia, are now under daily instruction. They are taught reading, writing, and arithmetic; they also learn catechisms, by which they obtain much useful knowledge, and correct views of Divine truth. The instruction communicated is of such a character as, under the blessing of God, to fit them for usefulness in this world, and happiness in the world to come.

The children in this part of the globe do not appear to be at all deficient in intellect; only let

them have the same privileges as are enjoyed by children in our own country, and they will make equally rapid progress in the acquisition of knowledge. Many of them can read correctly and fluently. As a proof that they have made some proficiency in the art of writing, epistolary correspondence is very common. With respect to arithmetic, they go through the simple rules with great ease, and the compound rules with but little difficulty. I have seen some of them work bills of parcels in quite as little time as the same would have been done by the generality of English school-boys. Mr. Armstrong, an American missionary, speaking of some of the schools on Maui, in which he had been engaged two days examining the children, says, "I have been much delighted with their improvement, especially in arithmetic. Many of the little boys and girls, from twelve to fifteen years old, will unravel the most difficult sums in Colburn's Mental Arithmetic with perfect ease."

In some of the schools they have an annual examination, which is usually held in May, either the day before or the day after the missionary meeting. On these occasions they have what is generally called the *Children's feast*, when they all dine

together. They are dressed in their best, and, as far as possible, in European clothing. With great delight they anticipate the return of that day, and are long preparing for it, making hats, bonnets, and dresses of all kinds. Some, who cannot get European articles, imitate them so closely, that strangers can scarcely perceive the difference. A year or two ago, some gentlemen, belonging to a ship of war, were admiring what they supposed to be red ribbons on the bonnets of some of the school girls; nor could they believe to the contrary, till I requested them to feel it and carefully to examine it. It was the inner bark of the Hibiscus, coloured with a preparation made from red berries, &c. The children and their teachers walk through the settlement with banners flying, displaying various mottoes and devices. One will have a dove, with an olive branch; another with "God save the Queen;" and a third, "God bless our Teachers." Having arrived at the chapel, the missionary gives them an address, and the examination commences. Mr. Pitman, giving an account of one of these examinations of the children at his station on Rarotonga, says, "It was a sight which would have filled many British Christians with holy delight;

SCHOOL PROCESSION AT HUAHINE.

nearly the whole body of our large chapel was thronged with children. The hymns were read by lads of the school, and sung by all the children. A lad, about eleven years of age, read the sixty-fifth chapter of Isaiah, which he had previously translated from the Tahitian. Classes of boys and girls were minutely examined in the Tahitian Scriptures, which had been selected for them to translate into this dialect. My elder lads translated from the Tahitian, and read in this dialect a little tract, entitled 'Miro and Burau,' which much interested their parents. Others were examined from books in their own dialect. I then asked them promiscuous questions from their catechisms, and questioned them on their respective answers, to which they replied with readiness and accuracy. After giving a short address, I concluded this interesting service by commending our schools to the watchful care of the best of Teachers." The examination being finished, they dine together under an awning put up for the purpose, or beneath the shady foliage of the gigantic trees which abound in every direction.

On one of these occasions, when the children

and teachers were dining together, several of the elder boys spoke in a very interesting manner. One of the youths, after speaking on the goodness of God manifested towards them, and contrasting their present conduct with their former vile practices, turned to some of the young lads near him, and very emphatically said, "Whose are ye? Whose servants will you be? As for me, my desire is towards the Lord. I will be the Lord's; the desire of my heart is to be instructed in his word, that I may be his." This was said in a tone, and with an emphasis, which produced great impression on many who heard him. A little boy, about twelve years old, then stood up and said, "Friends, it is written, 'Him that cometh unto me, I will in no wise cast out.' These words I delight to think of, because they are the words of Christ to us sinners, whom he has compassionated in this land." He then exhorted his schoolfellows to come to Christ; to forsake all evil practices, and think only of Christ. At the conclusion, one of the teachers rose and made a few pertinent remarks upon that passage, "I have no greater joy than to hear that my children walk in the truth. This joy," said he, "is our mis-

sionary's; for whose children are we? Are we not his who instructs us, who exhorts us, and who teaches us to walk in the good path? O do not let us grieve him by our misconduct."

When I was at Rarotonga, a few years ago, I visited the schools, and was exceedingly delighted with what I saw and heard. I called in upon them without any previous notice being given them of my intention to do so, consequently there could be no preparations made for a display. I saw them just as they may be seen from day to day. I went first to Mr. Pitman's school at Gnatagniia, where I found about 1000 children assembled, and orderly arranged in classes, with a teacher and a monitor to each class. It was truly delightful to look over the school and see so many hundreds of boys and girls learning to read and write.

The school-house has been erected by the natives, without any expense to the Missionary Society. It measures 72 feet by 32 inside. The walls are 16 feet high and 2 feet thick. They are built with a species of porcelain coral, so hard as to ring with a metallic sound when struck. The lime is formed of burnt coral, mixed with river-sand. There are 16 windows and 4 doors, each

MR. PITMAN'S SCHOOL-HOUSE AT RAROTONGA.

of them arched with hewn blocks of soft coral, and the whole building is plastered and stuccoed on the outside, in imitation of cut stone. The roof is composed of thatch, laid upon a framework of sawn timber, and the beams are formed of iron-wood.

Another day I went to the school at Avarua, Mr. Buzacott's station, where there appeared to be about 800 present. I entered just as the children had assembled; and as it is their custom to commence by singing, one of the boys was requested to give out a hymn. A youth, about thirteen or fourteen years of age, went into the superintendent's desk, and read out distinctly, and with the greatest composure imaginable, a hymn in their own language. That the reader may form some idea of what they sang, I will give the first verse in English :—

"When his salvation bringing,
To Zion Jesus came,
The children all stood singing
Hosanna to his name.
Nor did their zeal offend him,
But as he rode along,
He let them still attend him,
And listen'd to their song.
Hosanna, hosanna, hosanna, hosanna,
Hosanna to Jesus we'll sing."

After the lad had read the whole of the hymn in his own language, they all stood up, and as with one heart and one voice, sang, most sweetly, "Hosanna to the Son of David." It was quite overpowering. I was deeply affected. Could it have been otherwise with any one acquainted with their former character and condition? Only a few years before, the children on that island were running about naked and filthy, indulging in all kinds of vice, and actually eating human flesh, but are now daily assembling in the school-house, receiving Christian instruction, and singing the praises of Jehovah. Having sung the hymn, they attended to the duties devolving upon them in their separate classes; after which I was requested to address them, when I gave them some account of the schools at Tahiti and other islands. After exhorting them to diligence in the acquisition of knowledge and a right improvement of the privileges they enjoy, I commended them to God in prayer, and said farewell. On that island there are more than three thousand of the rising generation in the schools receiving Christian education.

On some of the islands boarding-schools have been established, from which may be expected

very beneficial results. The children in these seminaries are, in a great measure, excluded from the influence of bad examples, to which they would otherwise be exposed; they are brought under better discipline and enjoy the privileges of a well-regulated family, and consequently make far more rapid advances in the manners and customs of civilized life.

As in a few years the most important offices will be filled by the sons of the chiefs, schools have been opened for their special benefit, with a view of their becoming enlightened, intelligent Christian rulers. For a time, the chiefs were unwilling to have their children excluded from a train of attendants, which they considered as being essential to the very existence of a chief. But being convinced of the advantages arising from a good education, they now dispense with whatever the good of their children may require, and cheerfully give them in charge to a missionary to be brought up entirely by him. On Tahiti, a suitable building has been erected and an institution established for the sons of the chiefs, in which they are taught the English language. Another of a similar character is going on pros-

perously at the Sandwich Islands, under the charge of Mr. and Mrs. Cooke.

It is of the highest importance that the youths who have enjoyed superior advantages should, as they grow up, be furnished with suitable partners. Without this, there can be but little reciprocity of feeling, and consequently not much domestic happiness. They may assume the appearance of a civilized people, but they will not enjoy those blessings which are inseparably connected with Christian civilization. With a view of elevating the moral condition of the females and providing intelligent and domesticated women capable of managing their family affairs with discretion, boarding-schools have been established for girls. One of the missionaries at the Sandwich Islands, speaking on this subject, says, "The female seminary at Wailuku is at present in a very prosperous state. The number of pupils has been increased to forty-nine. The blessing of heaven seems to have rested very signally on that institution. Several have been hopefully converted and are respectable members of the Church. The labours of Miss Ogden have been very useful in teaching the girls to sew, knit, and spin. Those

who have visited Wailuku have testified, with but one voice, to the very encouraging appearance and prospects of the school. Until the experiment was tried, we could not have believed it possible to have so perfectly secluded the little girls from their parents and friends, and they remain so happy. A happier little group is seldom seen."

The following very interesting account, by Mr. Coan, of a similar school at Hilo, will be read with pleasure by the friends of female education. "Mrs. Coan determined to open and sustain a boarding-school for girls with her own hands, and with such native help as she could command. So soon as her plans were made known to the Church and people, they came cheerfully forward, and with great promptness erected a comfortable native building for the school, the women contributing native cloth, mats, &c. to furnish the house. The number of little girls in the school is twenty, and their ages from seven to ten years. Their food is supplied by the weekly contributions of the people, in the following manner. The country lying immediately around the station is divided into five sections, each district containing a population from two to five hundred. These

districts supply the school with food for one week each, in regular rotation, by voluntary contribution. Each individual, who is of a willing heart, brings a single taro, a potatoe, or a fish, as he comes up to the house of God to attend the regular Wednesday lecture. Several hundred potatoes or taros thus put together make a heap, on which the school is fed for a week, while the cheerful donors perceive no diminution to their own little stock. When the districts have all fulfilled their weeks, they commence again, and thus, like the earth, move round in a perpetual circle, shedding constant blessings in their revolutions. For some time past, a part of the people have engaged, on each monthly concert day,* in planting food as a supply of the future wants of the school. The principal food of the little girls is taro, potatoes, fish, and arrow-root, with occasional supplies of cabbage, melons, bananas, sugar-cane, &c. They all sit and eat at a common table in English style.

"They are clothed in a cheap cotton fabric, which, together with table furniture, books, cards, maps, stationery, &c. are furnished by Mrs. Coan.

* The Missionary Prayer-meeting.

Two native assistants are employed in the school and paid regular wages. Attached to the school-building is a garden, containing many beautiful trees, such as the oriental lilac, the mimosa, the guava, the mango, the tamarind, the fig, the lemon, the coffee, and the mulberry, besides a great number of beautiful flowering plants. The garden is surrounded and intersected by gravelled walks, and divided into little sections, each pupil being responsible for the neatness and good order of one section, while all unite in keeping the walks and the common pleasure-grounds in good taste. A little rill passes through the garden, and this, with a convenient bath, adds greatly to the beauty and comfort of the place, under these tropical skies.

"All the children engage in weeding their flower-beds, gravelling their walks, or in some other free and gentle labour, daily. Their hours for eating, sleeping, labour, recreation, study, and devotion, are all defined. Hitherto they have been taught reading, writing, geography, natural history, arithmetic, singing, sewing, braiding, and a few other things. Their progress has been very gratifying. Some of them entered the

school without a knowledge of the alphabet. All are now tolerable readers, and all have acquired a considerable amount of knowledge on most of the above-named branches.

"The government of the school has been remarkably easy. Corporeal punishment has never been called for but in one case, and stern reproof has hardly been known in the school. I hazard nothing in saying that I never, in any country, saw a school of twenty little children so uniformly meek, quiet, gentle, docile, and industrious, as these little girls. They are a company of bright faces and happy hearts. No one wishes to leave the school. All are cheerful as the lark, and by their obedient and affectionate manners, they have entwined themselves closely around the hearts of those to whose care they are committed.

"But the crowning blessing of all is the precious influences of the Holy Spirit in the school. These influences have continually descended in soft showers like the gentle rain and the early dew. The attention of the scholars can always be arrested by the subject of religion; and when they are affectionately addressed on this subject,

the fixed eye, the solemn inquisitive look, and the silent tear, tell the operations of the Holy Agent within. Their consciences are very tender, and there is reason to believe that the hearts of many of them have been formed into the image of Christ. Eleven of their number are members of the Church, and they have thus far adorned their profession.

"Our prayer is, that these dear little ones may all indeed be the daughters of Abraham, and that this unpretending school may live to shed a mild and heavenly light upon the degraded females around: that, mingling its taper rays with the broader and brighter beams of other schools and seminaries already risen, and which shall hereafter arise, it may help to dispel the darkness which still rests heavily on the Hawaiian nation."

In the year 1831, a most valuable institution was commenced on Maui. It is called "*The High School,*" and is under the superintendence of five directors, one of whom is the principal. This institution is intended, not only to educate teachers for the common schools, but also to prepare young men of piety and talents for the various departments of missionary labour, and for pro-

moting a knowledge of the arts and sciences among their own countrymen. Candidates for admission are examined in reading, writing, the first principles of arithmetic and geography.

MISSION SEMINARY AT LAHAINALUNA.

The accompanying cut is a view of the seminary. The engraving from which this was taken, was made by the pupils themselves on copper. I have seen maps and other engravings executed by the native youths in this seminary, which have greatly astonished me, especially considering the difficulties they had to encounter from the want of suitable tools and appropriate instruction. In

a letter from Mr. Clarke, one of the tutors, dated at Lahainaluna, October 25, 1838, we have the following account of the seminary at that period. "The school now contains sixty pupils, all boarding scholars. Nineteen of them have been admitted to the Church the past year, and most of them are the subjects of an interesting revival which took place in the school early in the spring. Some of them bid fair to be very efficient helpers in our work. They even now furnish a great part of the matter for the 'Kumu Hawaii,'* and are in this way speaking to their more ignorant countrymen. Their engravings speak for themselves. I have now a class in navigation, a branch of study to which they have long desired to attend, owing to their proximity to the sea and intercourse with seafaring men. They will soon have a far better knowledge of this art, than graduates generally in America. So far as capacity is concerned, we have every encouragement to go forward. The results of the school thus far have more than answered our expectations. The present circumstances of the people demand that the school should be increased and carried forward

* A newspaper in the native language.

as fast as possible. We shall not be satisfied until the school is made worthy the name of Polynesian College. We believe it is destined to be a great blessing, not only to these islands, but to other parts of the Pacific."

It must afford pleasure to every philanthropic mind to think of the thousands of children and youth now under daily instruction on these islands, where, till lately, all were in a state of the deepest ignorance and the grossest barbarity. The branches of study to which, more or less, attention has been given in the various schools, has been as extensive as the limits of Polynesian science and literature would allow. Their young minds have been ranging the scale of education from a, b, c, up to the elements of astronomy and natural philosophy.

With special reference to the spiritual welfare of the children, Sabbath-schools have been established at all the mission stations. Almost all the children on the islands where they have received the gospel, attend these schools. They meet twice on the Sabbath, about an hour and a half prior to the forenoon service, and two hours in

the afternoon. They usually commence with singing. A short address is then given, and prayer offered. After this they read and repeat what they may have learnt during the preceding week. They then walk into the chapel two by two, with the teachers at the head of their respective classes, and take their seats in the house of God. Their behaviour there is quite as good as that of the children in Great Britain. In the afternoon they are interrogated upon what they have heard in the morning. Their retentive memories have frequently surprised and delighted me. One will repeat the text; another something stated in the introduction of the discourse; another the first division of the subject; another the first subdivision under that; and thus go on from one particular to another till, in the course of a quarter of an hour or twenty minutes, they have given back to the missionary all the leading ideas which he had delivered in the morning. They commit to memory catechisms and large portions of the Sacred Scriptures, and thus get their minds well stored with important truth. Three little girls and two boys repeated to Mr. Pitman one Sabbath

three hundred and fifty-six verses, and his own servant-girl, eighty-seven, which they had learnt during the preceding week.

While these things are mentioned to show the strength of their memories, it must be understood that the object aimed at in those schools, is not to get the children to commit to memory a great deal, but to lead them rightly to understand what they learn.

When captains of ships of war and other gentlemen have called at Tahiti, I have frequently taken them to the school and requested them to ask the children any questions they chose. In several instances they have been so pleased with what they saw and heard, that they have sent on board their vessels for little articles to give to the children, as presents to encourage them in the acquisition of knowledge. I have proposed to them questions relative to the character of God, the creation of the world, man's original state, the fall, the history of the children of Israel, Scripture characters, the prophecies concerning the Messiah, the way of salvation, death, judgement, a future state, and various other topics, and have received from boys and girls, averaging from six

to fourteen years of age, such answers as have proved, that many of them, though young, have clear, correct, and extensive views of Divine truth.*

From these statements, it may be seen that great good has already been effected by these schools. A very large amount of valuable information has been communicated. Hence those who have received it must be better prepared for

* Many who have been taught in these schools have not only been greatly benefited themselves, both for time and eternity, but have also become very efficient auxiliaries in the missionary cause. Malatai (or Malachi), the son of an influential chief, who was engaged in the war at Aana, became a pupil in Mr. Heath's school on the island of Manono. Being a quick, intelligent lad, he soon took the lead among his school-fellows, and ultimately became Mr. Heath's assistant in preaching and teaching at his stations. He was afterwards removed to Solosolo, a populous village on Upolu, where he held daily, at sun-rise, an adult school; after breakfast, for two hours, an infant-school, and in the afternoon he taught writing. He had an adult school again in the evenings, except on Wednesdays and Fridays, when he preached to the people. On the Sabbath morning, at sunrise, he conducted a prayer-meeting, after which he preached and held a catechetical meeting for talking over the sermon. In the afternoon he had a school for the children, at the close of which he again preached, and examined the people on the subject of his discourse. At family worship, he usually had many of the neighbours present to talk over a portion of Scripture, or upon some interesting point which had attracted their attention during the day. His wife, an intelligent woman, conducted the female department in the adult school.

the business of life. We cannot for a moment question the necessity of civil magistrates to act as a terror to evil-doers; but we clearly perceive that these schools are exerting such a degree of moral influence over the minds of the rising generation, as to prevent more crime, and raise these people higher in the scale of nations, than could possibly be effected by the best of laws and most vigilant police. Children, who would otherwise have been living in the love of sin, and the practice of open and flagrant vices, have learned to love one another, to honour and obey their parents, to fear God, and keep his commandments.

A girl in the school, at the station where I reside, was so ill as to make it necessary to have persons to sit up with her. A school-fellow offered to sit up with her one night. It is customary at Tahiti to erect a kind of summer-house, at a little distance from the proper dwelling, for any member of the family that may be ill. The sick girl was in a place of this description when her school-fellow sat up with her. About twelve o'clock that night she was taken with a rattling in her throat, and was evidently much worse. The young

friend who was with her was alarmed, and first thought of running to call the father and mother and the other members of the family; then she thought it was not improbable that before she could return, her friend might be dead, therefore instead of leaving her, she knelt down by the bedside and, by prayer, commended to God her dying school-fellow. While she was thus engaged, the spirit departed. Her bereaved relatives had not to sorrow as those who have no hope. There was something very pleasing about this girl when in health. She was cheerfully resigned to the divine will in her affliction. She had clear views of the way of salvation as revealed in the Scriptures, and appeared deeply concerned about her eternal welfare.

One Saturday evening, two boys, about the age of fourteen, belonging to the same school, left Tahiti, in a large sailing-boat, with a view of going to Eimeo, an island about fifteen miles distant. They left Tahiti with a fair wind, expecting soon to be at anchor in the harbour at Eimeo. They had only got about half way across the channel when the heavens began to gather blackness, the wind blew, the sea rose, and in a short

time they were in the most imminent danger. The boat not being decked, she was soon nearly half full of water, and lying over almost on her beam ends. The lad who was steering said to his companion, "Can you pray?" "No," was the reply. Then said he, "You come and steer, and I will pray." He knelt down and prayed that God would preserve them and deliver them from their perilous situation. God heard his prayer, but did not immediately answer the request by working a miracle for their deliverance. For some hours they appeared to be left to the mercy of the raging elements, expecting every moment to be buried in a watery grave. Early on the Sabbath morning the wind moderated and the sea went down considerably. A breeze now sprung up from another quarter which enabled them to run for the port they had left the preceding evening; but when they arrived near the harbour, they found the sea was breaking violently all across the opening in the reef, through which they had to pass. They were afraid to venture, lest the boat should be swamped. One said to the other, "Let us pray again, before we attempt to go through." They again called upon God, entreating him still to

preserve them. They then headed for the opening and, in a few minutes, were carried safely through, and got on shore in time for public worship. When I went into the chapel, I was surprised to see them seated in the gallery with the other Sabbath-school boys. They had hastened from the boat to the house of God, to thank him for the deliverance they had experienced.

When one of the missionaries at Tahiti was about to visit his native country, the children in his Sabbath-school gave him a letter, of which the following is a translation, to take to the children in Carr's Lane Sabbath-school, Birmingham.

"*Tahiti, January* 16*th,* 1841.

"TO THE CHILDREN FORMERLY TAUGHT BY MR.——

"Peace be with you. Your teacher is now going to you, that you may meet again. Receive him kindly. We now give him up that he may visit you, but it is with our love resting upon him; because he is a teacher that agrees well with us. He has taught us, and hence it is that we know the good word. We are children destitute of wisdom and knowledge. Exert yourselves, be diligent, pray to God for us, that a great many

children in this settlement may enter the Church of Christ, that his Church may be in a very flourishing state among us.

"Peace be with you,

"MAURI.

"*For all the boys and girls.*"

This letter was written by one of the girls, about thirteen years of age. She had been received into the Church, with three of her school-fellows, a short time before; hence she might with propriety entreat the children in Birmingham to pray for them, that a great many of the Tahitian children might enter the Church and the Church be in a flourishing condition. These children knew that their missionary had formerly been a teacher in that school; he had often talked with them about it, and they thought he would be sure to bend his steps thither; on that account they addressed their letter to the children in that particular school. They accompanied their letter with a great variety of presents for the children to whom it was addressed, which consisted of various kinds of shells, native cloth, mats, ear ornaments made of human hair, and other curiosities. The mis-

sionary had the pleasure of dividing these things among the children, at the Juvenile Missionary Meeting, and large as that school is, there was a sufficient number of articles for all the children and many of the teachers to have a share. The children in Birmingham were so delighted, that they wrote a letter in reply, and accompanied it with presents to their little friends at Tahiti.

Civilization is, to a considerable extent, promoted by these schools. Many of those who formerly were roaming about almost in a state of nudity are now well clad from day to day. They consider it a disgrace to appear slovenly. They begin to feel it an honour to be industrious, and are aware that there are certain things which become those who would be respectable.

Much spiritual good has been effected by these schools. A few extracts will show that many of the children have been renewed in the spirit of their minds, and have become the children of God, by faith in Christ Jesus. Mr. Armstrong, referring to the schools at his station, on East Maui, says, "Within our school limits, there are about 1500 children in Sabbath schools. Many of the larger scholars have become serious, and not a few

have given such evidence of piety, as to induce us to receive them to the communion of the Church. Over fifty of these children, from ten to fourteen years of age, are now in regular fellowship with God's people."

Mr. Hitchcock, on the Island of Molokai, states, that "thirty of the scholars are now members of the Church, and several others are hopefully pious."

Mr. Baldwin, labouring at Lahaina, after referring to the outpouring of the Holy Spirit upon the girls' school at his station, says, "They were almost universally awakened to attend to the concerns of the soul, and comparatively few of them have returned to their former stupidity. Only twelve from this school have been received to the Church. But there may be, perhaps, two or three times as many more who give evidence of being born again, who will, we hope, in due time, be gathered in."

These schools are as so many nurseries for the Church of Christ. We might refer to many other stations, where we should find that many acquisitions have been made to the churches from the schools connected with them. In these institu-

tions the seed of the kingdom springs up; the tender plants are here sheltered from chilling blasts, which would nip the buds of early piety, and are watered with the dew of heaven, hence they shoot up as trees of righteousness; at a suitable age are transplanted into the sacred enclosure, the Church, the soil of which is congenial to their nature, and favourable to their growth, where they will flourish and bring forth fruit, till at last they are removed to the Paradise above.

Many of the young disciples, nurtured in these schools, have already been united with the Church triumphant in heaven. A little boy, about eight years of age, belonging to one of these schools, being very ill, was visited by the missionary, who was much delighted with the correct and prompt manner in which he replied to the questions that were put to him. "Do you know who Jesus is?" enquired the missionary. "Yes," replied the little boy, "he is the Son of God." "Whence came he?" "From heaven." "Why did he come into this world?" "To save sinners." "Who are sinners?" "All mankind." "Are you a sinner?" "Yes." "Do you pray to God?"

"Yes, daily." "Do you ask Jesus to forgive you your sins?" "Yes, through his blood." Thus was he humbly relying upon the merits of the Redeemer, and looking for pardon through his atoning blood. Would not that Saviour, who, when on earth, said, "Suffer little children to come unto me," give this young disciple a hearty welcome into one of those mansions which he has gone to prepare?

One of the twelve girls admitted to Church fellowship at Lahaina only once partook of the memorials of the Saviour's death. Immediately after being received into communion, she was called to her everlasting rest, to sit down at the marriage supper of the Lamb. She was about twelve or fourteen years of age. Her piety was fervent and sincere. Divine grace had made a most powerful and rapid work upon her soul. From the time her mind was first impressed till the day of her death, which was a period of about six months, her heart appeared to become more and more deeply interested in the things of the kingdom of Christ. During the three months prior to her death she was eminently a praying Christian. Having no private room to which she could retire

for prayer, often has she been found in the bush near to her residence, pouring out her soul to God. Her chosen companions were those who loved prayer, and frequently united with her in that holy exercise. One of the church-members told the missionary that this girl had frequently gone to his house for the purpose of prayer, and that at such times his wife had been her companion at the throne of grace. The missionary's wife says, that when she has heard her pray in the children's prayer-meeting, a striking characteristic of her prayers was, that, young as she was, her mind would lay hold of some particular subject, and would persevere in that, as though she could not let God go till he had granted her request. In her sickness she expressed great delight in the prospect of departing to be with Christ. She had been ill only one week, when her happy spirit took its flight, to be for ever with the Lord.

There can be no doubt but that many of the children trained in the schools in Polynesia are now before the throne of God in heaven, swelling the song of the redeemed, singing, "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests

unto God and his Father; to him be glory and dominion for ever and ever. Amen."

The best of the native teachers now employed in communicating instruction to others have been furnished by these schools. Some of the most skilful generals in the army have been those who, in their youth, have been well drilled in the common ranks. A few of our most gallant admirals in the navy were once before the mast as common sailors. And thus it is with these teachers, their minds having been disciplined in their youth, they are far better qualified for any important service in which they may engage in after-life. They sympathize with the children under their care, better suit themselves to the capacities of their little flock, and adopt the best methods of communicating ideas to those whom they undertake to instruct.

It is now very common, in England, for Sabbath-school teachers to have tea-meetings. In Polynesia we have something similar. As our teachers are not accustomed to take tea, they *dine* together. On these occasions many speeches are delivered, mostly on the subject of education. The missionary is in general present, and gives

an address. After they have endeavoured to encourage and stimulate each other to love and good works, they unite in imploring the Divine blessing upon themselves and upon the children committed to their charge.

A few, who have been trained in those schools which have long been established, are now labouring as good missionaries of Jesus Christ among the heathen. One youth who was brought up in my own school at Tahiti, and who afterwards enjoyed further advantages in the "High School" at Lahainaluna, is now honourably and successfully employed as a missionary on one of the Sandwich Islands.

Before we close this chapter, we must, in justice to the teachers, state, that most of them labour *gratuitously*. Many of them give their services daily, Saturdays only excepted, without receiving any remuneration whatever, save the satisfaction of doing good. It is, however, a question of no inconsiderable importance, and which deserves the attention of all the missionaries in Polynesia, whether it would not be better policy to allow a small salary to every efficient teacher, that, instead of having to labour other ways for his sup-

port, he might devote the whole of his time, and all his energies, to the great work in which he is engaged. This would allow him time for improving his own mind, by which he would always keep in advance of his pupils in knowledge; it would enable him at all times to appear respectable, and give him additional influence over his little charge. The sum required for each teacher would be very trifling—about £5. per annum; and there can be no doubt but that much greater good would be accomplished. Great credit is due to many of these devoted individuals, who have laboured long and indefatigably among the rising generation. They now exercise much self-denial; but a time is coming when "*their work shall be rewarded.*" Many to whom they have imparted instruction, and for whom they have fervently prayed, shall meet them at the right hand of the Judge, on the great day of accounts, and own them, before an assembled world, as the honoured instruments of their salvation.

TAHITIAN FEMALES MAKING CLOTH.

CHAPTER VIII.

Progress of Civilization.—New Modes of Living.—Houses and Furniture. — Property. — Letter-writing. — Cultivation of the Land.—Mechanical Arts—Blacksmiths—Sawyers—Carpenters —Wood-turners—Cabinet-makers—Boat-builders—Printers—Bookbinders—Weavers — Rope-makers — Sugar-boilers. — Female skill.—Dress-makers—Tailoresses—Bonnet-makers, &c. &c. —Superior Plat.—Articles for Exportation.—Benefits to Foreigners.—Life Preserved.—Property Protected.—Abundant Supplies for Shipping.—Spiritual Benefits.—Many Foreigners Converted.—Much Sin Prevented.—Graceless Mariners.—Benefits to Commerce.—New Ports Open.—Great Consumption of Foreign Articles.—Whale Fisheries.—A Line of Packets.

None can fully appreciate the advancement which has been made in civilization, except such as have been acquainted with the actual condition of the Polynesians at the time when the first efforts were made to enlighten and civilize them. The difficulties of introducing habits of industry, the arts and usages of civilized life, are unknown to those who have never seen what heathenism is in its most revolting character. The transient visitor may see but little to admire, and much to disgust, while those who have known the people in their

former degraded state, and now see them enjoying the blessings connected with their present comparatively elevated condition, can form a right estimate of the progress already made in civilization.

The language has been reduced to writing. Schools are now in active operation. The Bible has been translated, printed, and put into the hands of the people. Elementary books, in spelling, reading, geography, arithmetic, and music, are in daily use. Books in the higher branches of science have also been prepared, such as geometry, surveying, navigation, astronomy, and anatomy. Four thousand copies of a semi-monthly paper are printed and circulated in the Sandwich Islands alone. Codes of laws have been enacted by their own legislative bodies, by which the rights of private property are secured, crime is punished, much evil prevented, and good order established. The institution of marriage is universally acknowledged. The Sabbath is more strictly regarded than in many countries where greater privileges are enjoyed. Thieving, which has been a proverbial trait in the character of a Polynesian, is but of rare occurrence, and, when detected, the per-

petrator is quickly brought to justice and punished.

The change effected in the temporal condition of these people, since they have been under the influence of the gospel, is almost incredible. Were it possible for Bougainville, Cook, and others, who saw them in their heathen state, to visit them now, they would scarcely believe that they were the same people. The once naked savage is now clothed, and in his right mind. Formerly the principal chiefs were satisfied with a little native cloth, or a mat round them; and, on particular occasions, they would have something similar thrown over their shoulders. They may now be seen dressed from head to feet in European clothing. The females, who used to appear in the most indelicate manner, are clad in modest apparel. The children, instead of running about naked and filthy, are clean, and comfortably clothed. No sooner do the heathen make a profession of Christianity than a striking change is at once visible in their external appearance. On those islands where they have opportunities of obtaining European articles, parents and children now make a very

respectable appearance. Where they have not the means of obtaining these, they manufacture articles of dress with native materials, so as to make a good substitute for foreign clothing. Christian friends in England and America would be surprised and delighted were they to attend some of our chapels on the Sabbath day. The stillness, order, and attention of the congregations, together with the decency with which many of the attendants are clad, form a striking contrast to the sleepy indifference, the vacant stare, and the savage ferocity that at first characterised their assemblies.

Their civilization appears not merely in the article of dress. A savage may be clothed in the best attire, and he will be a savage still; but let the same individual experience the transforming influence of the gospel, and that visage, almost too terrific to look upon, which was a true index of the ferocious disposition and the vile passions within, becomes placid and mild, indicative of the peace and tranquillity which reign in the heart. Those eyes, formerly accustomed to flash with rage, now sparkle with benignity. That thundering voice, once a terror to all who heard it, now falls pleasantly on the ear in accents of love. The

heart, formerly full of haughty pride and cruel revenge, is humble, and filled with the tenderest emotions. No longer impelled, by vicious principles, to deeds of violence and blood, he is actuated by the "golden rule," which teaches us to do to others as he would have them to do unto him. It may be truly said of these people, that "old things have passed away, and all things have become new."

As a natural consequence of this great change, they adopt new modes of living. Many, who in their heathenism, were content to live in dirty hovels, have now neat cottages, divided into different apartments, as the circumstances of the family may require. Some of the chiefs have very good houses. Queen Pomare's residence is a neat, large, and substantial building. It is 72 feet long and 40 wide. The front part is divided into three large rooms, each having two windows and a double door glazed, opening on to a wide veranda. The middle one is the drawing-room, in which the Queen receives captains of ships of war and other persons who call to pay their respects to Her Majesty, or on official business.

Having good houses, they are anxious to have

them well furnished; but this cannot be done without considerable labour and expense. If they would have good clothing in which to appear respectable, and well-furnished houses in which to live comfortably, considerable exertion is required; hence industry is greatly promoted. Numerous artificial wants are created, and the people are not satisfied till these wants are supplied. In place of canoes, they now have good boats. Besides many small boats purchased from foreigners, they have at the Society Islands alone from twenty to thirty large ones, or rather small schooners; some of which are over forty tons burden, built by themselves. Instead of walking they have abundance of saddled-horses, used by males and females, and some have their carriages, and appear to enjoy a ride as much as many of the nobility bowling about in Hyde Park. The cattle belonging to the natives are becoming numerous, and are a source of great profit. Formerly, if important business had to be transacted between certain parties living at a distance from each other, verbal messages were sent from one party to another; but now they write notes and letters just as others in more civilized countries.

When I was in England I received from one of the natives a long letter, three sheets folio, beautifully written, giving me a particular account of various things which had transpired during my absence. The late King Pomare used to keep a daily journal, in which he entered numerous incidents as they occurred.

With a view of acquiring property with which to obtain those articles which they now consider essential to their comfort and respectability, thousands have been led to cultivate their lands. Large tracts of land formerly covered with brushwood, are now in a state of cultivation. In every direction there are enclosures of taro, potatoes, plantains, sugar-cane, and various other things, partly for their own consumption, and partly for barter.

Mr. Pitman, referring to one of the out-stations on Rarotonga, says, "In my former visits, it more resembled a wilderness; but now attention is paid to cultivation; their lands are cleared, various things planted, a large stone wall, extending upwards of four miles, (to prevent the incursions of the hogs,) is in progress of erection, and comfortable dwelling-houses are being built. Men, women, and children, who formerly lived like

beasts, are now neatly attired, and cleanly in their persons. What, it may be asked, has produced this change? It must be attributed to the introduction of the gospel of Christ into these districts." In another letter he says, "I am quite astonished at the change which has taken place in these districts, especially the willingness of most of the people to labour. Formerly it was with great difficulty that their chiefs could prevail upon them to work on their farms for a few days together; but since the introduction of the gospel in those districts and the formation of this little settlement, they have been all most actively employed, and show no disposition to neglect the cultivation of their land." Mr. Parker, one of the missionaries at the Sandwich Islands, referring to the effects of the gospel in promoting civilization among the natives, says, "It teaches them to labour with their hands, and consequently provides them with some of the comforts and conveniences of life. Instead of the little hut, eight or ten feet square, those who have been brought under the influence of the gospel, erect decent and comfortable dwellings, and are more cleanly and are better clothed. Parents provide for their

children better than formerly. They cheerfully labour to supply their children with books, provide them with decent clothing, &c."

Many of the natives are becoming good mechanics. In most civilized countries, each trade is divided into a great variety of branches; one man attends to one branch and another to another. It is not so in Polynesia. Here one man has to work at all the branches. Take the blacksmith for instance; in the morning he will perhaps be engaged mending a pair of spectacle-frames, in the middle of the day forging rudder-irons for a large boat, and in the evening repairing a musket, welding a broken fish-spear, or, it may be, making a new key for a box-lock. One of the two boys, to whom reference has been made in the preceding chapter, who were in such imminent danger of being lost in the boat, works as a blacksmith. I saw a bit which he had made for a horse, which required no little ingenuity in one who had not been accustomed to that particular kind of work: it was a Spanish bit, which is far more complicated than the snaffle or curb commonly used in England. For this bit the lad got twenty shillings.

Many get a respectable living as sawyers. Some hire themselves and work for daily wages; others saw their own trees and sell the planks, &c., as in timber yards in other countries. They square their large logs and line them on both sides with precision, so as to turn out good boards. The planks for weather boarding they saw with a feather edge, and thereby get more planks out of the tree.

Not a few are daily employed as carpenters; building houses, making doors, blinds, boxes, sugar-mills, and various other useful articles. They use the adze with great dexterity. I have seen them adze a piece of wood almost as flat and smooth as though it had been planed.

Some have learned to turn chair and sofa legs, bed-posts, rollers for sugar-mills, &c. &c.

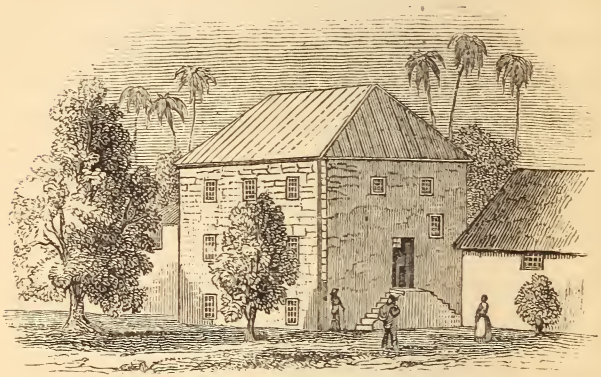
Others are labouring as cabinet-makers. There is an abundance of excellent wood of various kinds with which they make tables, sideboards, cupboards, book-cases, chairs, sofas, &c. A great part of my own furniture has been made by these native artizans.

Most of their large boats are their own workmanship. Having decided upon the length of

the keel and the breadth of the beam, they set up the frame without any draft to work from, guided simply by the eye, and yet they get them astonishingly correct, and, in some instances, the model is exceedingly good. They plank them, deck them, do their own iron-work, make their cordage, put in the masts, and set up the rigging. Formerly they made mat sails, but now they purchase canvass for that purpose. Having finished and launched them, they no longer steer by the position of the sun through the day and by the stars at night, but by the compass. Some of these little vessels would not disgrace the flag of more civilized nations.

The Press, that mighty engine, by which civilization is so greatly promoted, is at work on many of the islands in the Pacific. At first the missionaries had to work the press themselves, but now they have only to superintend it. Many of the natives have become very useful in this department of labour. Natives employed as printers may be found on the Georgian and Society Islands, Rarotonga, the Navigators, the Friendly Islands, and the Sandwich Islands. On the last mentioned group, some have become tolerably

proficient in this art, and are employed daily, to work a certain number of hours each day for regular wages, similar to journeymen printers in England or America. At the Sandwich Islands alone during the year 1836, 12,750,179 pages were printed. In 1837, 9,380,432 pages, and in 1838, 17,746,650 pages.



PRINTING OFFICE.

Other natives are employed in binding the books which are thus printed. Their work is generally neat and strong, but of course not so highly finished as by first-rate workmen of that trade in England. Not only do the various works issuing from the presses in Polynesia promote civilization by communicating knowledge to the ignorant, but in preparing these works, the same

great object is accomplished, by furnishing employment for those who are disposed to labour.

On some of the islands the natives have been taught to manufacture cotton cloth. The cotton here is of an excellent quality, and might be cultivated to almost any extent. One of the principal chiefs at the Sandwich Islands has erected a large stone building for a cotton-manufactory, and has commenced operations. He employed a foreigner to make a spinning-wheel as a sample, from which his own people made about twenty more, very little, if at all inferior. The heads and cards were imported from America. The efforts made by this chief have not been without success. A considerable number of females have made good proficiency in the art of spinning, and four young men have learned to weave. It is exceedingly interesting to see the native girls busy at the spinning-wheel and young men at work at the loom. If they will but persevere, in a short time, multitudes of the Polynesians may be clothed with the products of their own industry.

Rope-making is another trade which many of them have learnt. It has, for some years past, been a very profitable business to those who have entered into it with spirit, there being a constant

demand for this article on board the many whale ships and trading vessels calling at the various islands.

Another employment in which some of them are engaged is sugar-boiling. The sugar-cane grows luxuriantly, and is now extensively cultivated. Men, women, and children, are employed in the enclosures, weeding and hoeing up the cane. A few of the natives have become tolerably proficient in the art of boiling, which requires no little judgment even in foreigners who have been brought up to the trade.

Multitudes, who have not learnt any particular trade, are busily engaged in various ways, making fishing-nets, canoes, cocoa-nut oil, arrow-root, &c.

The females are making equally rapid advances in the arts of civilized life. We have dress-makers, tailoresses, bonnet-makers, &c. &c. The missionaries at the Sandwich Islands say, "Hats and bonnets are manufactured by native females at all our stations, with considerable skill and taste; some of which would admit of no mean comparison with those of more enlightened countries, especially when viewed at a little distance."

When I visited England, I took with me speci-

mens of the plat made by the Tahitian females, some of which was acknowledged, by good judges, to be superior to any that had been seen in Great Britain. It is made from the stem of the arrow-root and the leaf of the sugar-cane. It is beautifully white, smooth and bright, not much unlike narrow satin ribbon, and so remarkably light as to make it peculiarly suitable for the summer season. As a proof of its excellent quality, a house in Scotland has engaged to take all that the Polynesians will manufacture, with a view of supplying the ladies throughout Great Britain.

It may be seen from the foregoing statements that a great amount of labour is daily performed by these islanders. It is an indisputable fact, that, with but few exceptions, the natives are indebted to the missionaries for the knowledge they possess of the mechanical arts. Their primary object has been to publish to the people "the glorious gospel of the blessed God," but they have not been unmindful of other important duties which may be considered as subsidiary to the grand object. They have endeavoured by all possible means to improve the temporal condition of those among whom they labour. They have

shown, both by precept and example, that pure religion promotes industry and civilization in all its forms.

The articles on these islands for exportation are the following: sugar, coffee, arrow-root, cocoa-nut oil, paint oil, cordage, plat for hats and bonnets, salt provisions, preserved fruits, various kinds of wood for furniture, sandal-wood, raw cotton, indigo, pearls and pearl shells.

Numerous benefits accrue to foreigners, by the change which the gospel has effected in Polynesia. The temporal benefits are not few nor unimportant. Many valuable lives have been preserved. "The dark places of the earth are full of the habitations of cruelty." It may be justly said of the heathen, that "their feet are swift to shed blood."

A few years ago, the *Charles Eaton,* a merchant ship, on her voyage from Canton to Calcutta, was wrecked on a detached reef in Torres Straits, between New Holland and New Guinea. The shipwrecked people, including the captain, his wife and children, with a number of passengers, landed by rafts on an island in the Straits, and all of them, with the exception of four boys,

amongst whom was the youngest son of the captain, and five of the crew who escaped to Timor, were cruelly massacred by the barbarous natives. What a different reception they would have had if that island had been blessed with the gospel of peace. "Instead of being met, as they landed, with the murderous club, they would have been welcomed and cheered by sympathy and succour; instead of a grave they would have found a home, as comfortable as the resources of the island could make it; instead of their countrymen being sent to search for their mangled bodies and unburied bones, the natives would have worked to assist them in providing means of returning to their friends, even though such efforts should have met with no other compensation than forgetfulness." Similar deeds of murder have been perpetrated on many of the islands, but where they have been favoured with Christian instruction they have learned to behave kindly to foreigners in distress, and to mitigate the calamity of shipwreck. In many instances they have proved themselves to be the true friends of humanity, and have merited the esteem and gratitude of the benevolent in every part of the world. Had the Sandwich

Islanders been as they now are, would the brave, enterprising, and scientific Captain Cook have fallen a sacrifice to their cruelty on Hawaii? Had the Samoans been under the influence of gospel principles, would M. De Langle, the companion of La Perouse, and eleven of his crew, have been barbarously murdered at Tutuila?

There are but few islands among those yet in a heathen state, where ships dare venture to anchor, or even to send a boat on shore. When foreigners do attempt to have intercourse with them, it is always at the risk of life. They are not safe one moment. The very time when the natives appear most friendly, is the time to suspect them. They feign great friendship to get the foreigners off their guard, that they may with the greater ease carry out their designs of plunder and death. But on those islands where they have received the gospel, ships may go with perfect safety. If a captain is recommended to go to some island with which he is not acquainted, the first question that he usually asks is, "Are there any missionaries there?" If he is informed that missionaries are there, he will go with the greatest confidence. The following is an extract from a letter written by

a Sweedish gentleman who has made several voyages in the Pacific. "In my former voyage, I touched at one of the Navigator's Islands, but I found the people so fierce and hostile that I feared to land, and was glad to make all sail from their shores. In the second instance the same people received me with affection, traded with me fairly, and I felt my person and property secure in their hands. In the interval your missionaries had settled here, and to their influence I was indebted both for my safety and success."

The property of foreigners is protected. When the ship *Falcon,* an American whaler, was wrecked on Rurutu, an island about three hundred miles south of Tahiti, the natives not only treated kindly the captain and all his crew, but cheerfully rendered all the assistance in their power in saving as much as possible of the wreck. The captain has declared that not a single article of clothing was taken from any man belonging to the ship, though they had it in their power to plunder them of every thing that was landed.

A little before I visited Rarotonga, an American trading brig had been wrecked on the reef. By the prompt assistance of the natives, who are

remarkably expert in the water, many things belonging to the wreck were saved. These things remained in the charge of the natives many months. The captain told the missionaries that he had not missed so much as a bit of rope, or an old nail. Had these two vessels been wrecked on some parts of the British coast, it is a question if so favourable a report could have been given of the honesty of the persons into whose hands these wrecks would have fallen.

Another very considerable advantage to foreigners is the great facility with which ships may now obtain supplies. There is an immense number of English and American whalers daily traversing the Great Pacific. These voyages are usually very long, frequently from three to four years, consequently it is of the highest importance that they should have the means of occasionally obtaining fresh provisions. Since the gospel has been introduced to so many islands, these means of obtaining supplies are afforded; the health of the seamen is thereby preserved and much time saved. Whether in the northern or southern hemisphere, they may, without leaving the whaling ground, put into some of the harbours where they can be

furnished with fresh beef, pork, fowls and fish, potatoes, yams and other vegetables, with an abundance of fruits. In addition to what they consume while in port, they can obtain a good supply of live stock, vegetables and fruits, for their use at sea; and most of these things may be procured at a much lower rate than in many other parts of the world. At most of the islands a good supply of excellent water may be procured free of expense, and an abundance of fire-wood at a very moderate price.

In addition to these temporal advantages arising from the change effected in Polynesia, there are spiritual benefits which foreigners may enjoy. While the ships are in port, the crews have opportunities of attending the means of grace. The missionaries not only cheerfully supply them with tracts, Bibles, and other good books that may be useful to them when at sea, but are always happy to preach to them either on board their ships or on shore. At Tahiti and the Sandwich Islands, chapels have been erected, with libraries attached, for the use of foreigners. On the Sabbath the Bethel Flag is flying over these chapels, inviting captains and men on board the various vessels in

port, together with the foreigners residing on shore, to repair to the house of God and enjoy the privileges of the gospel. By these means many a prodigal son has been brought to his right mind and turned from the error of his ways. I am acquainted with a few instances in which backsliders have been reclaimed and the vilest characters have been converted to God. One of these is now a very acceptable, faithful, and successful missionary on one of these islands. Some who neglected the great salvation while in their native country, and went to sea with their hearts full of enmity against God, have returned, consistent and devoted Christians.

Pious captains and seamen, who, on these voyages, are in a great measure deprived of the public means of grace, find these opportunities very refreshing.

In many instances foreigners are prevented from indulging in sinful practices. "Some time ago a few young men, from a ship at anchor in the harbour of Leone, went on shore to one of the villages, avowedly for bad purposes. They went into one house and found the inmates singing the

praises of God: they went to a second, and the family were employed in reading the word of God; and to a third, and they were kneeling at a throne of grace, presenting their grateful homage to the Father of Mercies. This was more than the young men could outbrave; and constrained by feelings more easily conceived than described, they joined with the poor Samoans in their devotions, and afterwards returned on board their ship, and confessed that they had been completely defeated."

Very salutary impressions have frequently been produced upon the minds of foreigners by the pious example of the native converts. I was on one occasion dining on board an English ship of war with Queen Pomare, other members of the royal family, and several chiefs. A large table was prepared on the quarter-deck. All being seated, the plates were soon abundantly supplied, but not one of the natives attempted to eat. The captain was greatly surprised at this, and said to me, "Mr. Pritchard, I fear we have not provided such food as the natives like; I don't see one of them begin to eat." I replied, "You could not

have provided anything that the natives would like better; the reason why they do not commence eating is simply this, they are accustomed always to ask a blessing." Before I could say anything more, the captain, evidently feeling a little confused, said, "I beg your pardon, Mr. Pritchard, please to say grace." I immediately "*said grace,*" when the natives soon gave proof that they liked the food which had been provided. One of the officers from the other end of the table looked at the captain very significantly, and said, "We have got it to-day!" and then addressing himself to me, said, "Mr. Pritchard, you see what a *graceless* set we are." All the gentlemen seemed to feel the rebuke thus unintentionally given.

I have been informed that a certain British officer in Her Majesty's navy, who for years took an active part in many of the benevolent societies in London, received his first serious impressions from a circumstance similar to the one stated above. While he was captain of a ship of war, he visited Polynesia. Having invited some of the natives on board to dine, he was much struck in perceiving that they would not eat till they

NATIVES WITH VARIOUS ARTICLES FOR SALE.

had asked a blessing on the food of which they were about to partake. It is said, that this led that gentleman to serious reflection and anxious inquiry, which afterwards terminated in the formation of that noble character, which made him a blessing to all around him.

Commerce generally is greatly benefited by the present state of things in Polynesia. New ports are open where merchants may carry on their mercantile speculations with advantage. There is now on these islands a great consumption of foreign articles, especially of such as are manufactured at Manchester and Sheffield.

In the port of Papeete, at Tahiti, there are goods sold annually to the amount of full thirty thousand dollars (£6000.) This is a mere trifle compared with the extent of commerce carried on at the Sandwich Islands. Many of the natives are now trading to a considerable extent. Some of them purchase foreign articles and carry them to those villages which are not visited by shipping, and retail them at a good percentage on the cost price. Others prepare large quantities of cocoa-nut oil, arrow-root, sugar, &c., that they

may have something with which to barter when an opportunity offers. Some of the missionaries' sons are now setting up as merchants, and are endeavouring, by all possible means, widely to extend commerce in every direction.

When we consider the number of islands now evangelized, and the rapid progress of civilization, it is easy to see that the demand for foreign goods must be daily increasing. Hence, merchants sending their ships to these islands, will not only be able to dispose of their articles of trade, but will at the same time procure return cargoes.

Whale-fisheries might be established with great advantage on some of the islands. The ships would be no sooner out of the harbours than they would be on whaling ground. While standing at my own door, I have seen them killing and cutting in whales just outside the reef.

It is thought that the time is not far distant when a line of packets will be established to run across the Pacific. Persons and property might quickly be conveyed to New South Wales, to India and China. Supposing steam-packets to run from

England and America to the Gulf of Mexico, and a railroad across the Isthmus of Darian; then one line of packets from Panama to New South Wales, calling at Tahiti and New Zealand, and another line from Panama to China, touching at the Marquesas and the Sandwich Islands.

CHAPTER IX.

CONCLUDING REMARKS.

Christianity and Civilization inseparable.—Encouragements to persevere in Missionary Labours.—More Agents required.—The Young invited.—Students preparing for the Ministry at home. Young Men in the Medical Profession.—Settled Ministers.—Greater Liberality essential.—More fervent Prayer for the out-pouring of the Spirit upon Missionary Labours.—Personal Religion.

From the preceding pages, it is evident that a most delightful change has been effected in Polynesia. We are at no loss to conceive how this change has been produced. It has not been by philosophical reasoning, nor by any civilizing process, but by the "Glorious Gospel of the blessed God," preached with simplicity and fidelity by the servants of the Most High.

Where in the page of history, can we find a single instance of Philosophy winning souls to Christ? What has Civilization effected? She has tried her skill at the Sandwich Islands and New

Zealand. Was there, at either of these places, an individual converted to God prior to the reception of the Gospel? Oh no: it is the gospel which proves the power of God unto salvation. Had the missionaries spent their time in metaphysical disquisitions on the being of God, or in lecturing on moral duties, the savages on the Southern Isles would still have been in heathen blindness, bowing down to blocks of wood and stone. It was when expatiating on the boundless love of God in giving his dearly beloved Son for their redemption, that their hearts were affected. The belief "that God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life," led them at once to lay down their weapons of rebellion against Him, and cast their idols to the moles and to the bats. It was a sense of the love of Christ in dying for their redemption, which constrained them to forsake their altars stained with human blood, and led them to Calvary, trusting on that precious blood which cleanseth from all sin. Only let the heathen feel the transforming influence of the gospel, and a civilizing process at once commences, Christianity

and Civilization are twin sisters: they usually go hand in hand: or if there be any precedency, Christianity takes the lead, and Civilization follows in her train.

It is no longer a question whether the missionary enterprise will succeed. The experiment has been tried. The measure of success, which God has granted to his servants in heathen lands, is more than commensurate with the exertions which have been made. What encouragement, then, to persevere in this work of faith and labour of love! This encouragement arises not merely from past success, but also from future prospects. "I have sworn by myself," saith Jehovah, "the word is gone out of my mouth in righteousness, and shall not return. That unto me every knee shall bow, and every tongue shall swear." (Isa. xlv. 23.) "The glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it." Rather would Jehovah cause the heavens and the earth to pass away than suffer one jot or tittle of what he has promised, to fail in its accomplishment. Possessing all power, he can bless the labours of his servants to any extent

and under any circumstances. The economy of Redemption secures the future success of missionaries. Jesus shall see "of the travail of his soul and be satisfied." As the effect of his mediatorial work, he shall have the heathen for his inheritance, and the uttermost parts of the earth for his possession; he shall see multitudes coming from the East and the West, from the North and the South, and sitting down with Abraham, Isaac, and Jacob, in the kingdom of heaven. He shall see around his throne a multitude which no man can number, of all nations, kindreds, people, and tongues.

If, then, future success is certain, it should stimulate us to increased exertion. The Christian church must awake to a sense of her duty, and as though refreshed with the slumber of ages, put forth more energies for the conversion of the world. Souls are perishing! Reader, while your eye is glancing over each page of this little volume, the heathen are sinking to eternal perdition; and as they enter the regions of despair, they say one to another, "No man cared for my soul!" Were the lost spirits in the bottomless pit permitted to send a petition to

this land of gospel light and privilege, it would be to beseech us, without delay, to send the gospel to their relatives, still in heathen darkness, lest they also go into that place of torment. They are at a loss to conceive how we could be acquainted with the danger to which they were exposed, by their ignorance of the true God, by their superstitious ceremonies, and their cruel practices, and yet make such feeble efforts to warn them of impending destruction, and to lead them to Jesus the Saviour of the world.

There must be more men, more money, and more prayer. If suitable agents can be obtained, they must be employed. Were we to enumerate all the missionaries employed by the Protestant societies in Europe and America, there would be more than half a million of the heathen to one missionary. Unless more agents are employed, it will take thousands of years to convert the heathen. Let the young be invited to come to the help of the Lord against the mighty. The most useful missionaries have generally been those who have devoted themselves to this work in their youth. Ye mothers in Israel! at an early period, infuse into the minds of your little

ones a missionary spirit, that it may "grow with their growth, and strengthen with their strength." Watch the bent of their inclinations; and should any of them manifest a desire to engage in the work, check not that desire; encourage it. Like Hannah, cheerfully offer them to the Lord, to be employed in his service. It will be an acceptable sacrifice, with which the God of missions will be well pleased. Are there not in some of the British churches young persons whose fervent piety and superior talents eminently qualify them for missionary labour? Put no obstacles in their way, but rather encourage them to go forth in this glorious work. Others will be found to supply their lack of service at home. I would say to all my young friends who are anxious to go as ambassadors to the heathen—cherish the desire; commit your way unto the Lord, beseeching him to direct your steps. The powers and faculties of your mind are now lively and vigorous, and fit you, in an eminent degree, for active service. You are also more like to become *skilful workmen*. You will not only be better qualified for this work, but, according to the course of nature, you will have a longer time to labour, and consequently a pro-

bability of greater usefulness. If you are anxious to be pre-eminently useful in promoting the cause of the Redeemer, engage in this work without delay. The God that made you invites you to become fellow-workers with him in conveying the blessings of salvation to a perishing world, and promises that he will never leave you, no, never forsake you. The Saviour, who redeemed you, points you to his Cross, and inquires, who among his young disciples is willing to go and tell of a Saviour's love. The Holy Spirit, that sanctified you, is waiting your decision, that he may richly endow you with all those gifts and graces which will eminently qualify you for the work, and that he may shower down his sacred influences upon your labours, and thus crown your efforts with success. Oh! let it not be said, that the heathen are going in crowds to hell, because persons cannot be found willing to show them the way to heaven.

Plead not as an excuse, that you are already doing what you can, that you are actively engaged in the Sabbath-school, you are employed in distributing tracts, you visit the sick, subscribe liberally to benevolent institutions—that you are

collecting for the Missionary Society, and uniting with other young persons in praying for the extension of Christ's kingdom. These things are just so many reasons why you should, at once, consecrate your services to the Lord in heathen lands. You are the very individuals whose aid is required—*persons accustomed to labour*. The most diligent and useful missionaries abroad are those who have been most actively engaged in the cause of Christ at home.

Think not the sacrifice required of you too great. There is scarcely a ship sails for India without having on board too or three young gentlemen going out as cadets. They willingly leave father and mother, brothers and sisters, friends and country, to serve the British government in that far distant land. Can it be supposed that you are less willing to make a similar sacrifice to engage in His service who is the sovereign of heaven and earth? a service ten thousand times more honourable than that of earthly princes.

Students preparing for the ministry at home;—your services are more needed in the field of missions. Of course you are of an opinoin that the prospects of usefulness in Britain are greater

than in a foreign country; that is to say, the future propagation of the gospel at home is more important than its introduction to foreign lands; the claims of hundreds of millions, in the darkness of heathenism, are less than the claims of professing Christians in a civilized country. Allow me, my friends, to recommend a reconsideration of the subject. Lay before you a map of the world; measure the length and the breadth of that field in which your services are needed; compare it with that little spot which you have marked out as the scene of your future labours, and calculate the relative numbers of agents in both. In the one you will see the missionaries as so many specks of light, "few and far between," faintly glimmering in the broad canopy of heathen darkness; while in the other, you will see a host of ministers stationed so near to each other, as to unite their effulgence like the stars in the galaxy. You may, after all, have a predilection for the ministry at home, but you will not find, on British ground, more pearls of great price for the Redeemer's crown, than can be found on the Polynesian Isles, on Greenland's icy mountains, or on India's coral strand.

Do not satisfy yourselves with the narrow limits which usually circumscribe the labours of ministers at home. Take the *world for your field.* "Aim at great things, and expect great things." Be not dismayed at the difficulties of a missionary life. The Master whom you serve declares that his grace is sufficient for you. With the moral courage of an apostle say, "None of these things move me, neither count I my life dear to myself." I am not only willing, but anxious to go far hence among the gentiles and preach the unsearchable riches of Christ to such as are perishing for lack of knowledge.

Pious young men in the medical profession;—it is in your power to do much both for the temporal and spiritual benefit of your fellow men. Disease, the fruit of sin, is depopulating the heathen world. The benevolent, sympathizing, and compassionate spirit of Jesus led him to relieve the temporal sufferings of men, while his great aim was to secure their eternal salvation. Throw your professional skill at the feet of the Saviour, and cheerfully use it when and where he shall direct. If you consecrate your services to the Lord, you may not only stay the tide of

desolation which is sweeping away the bodies of the heathen, but you will have numerous and favourable opportunities of benefiting their souls. Be not influenced by the prospect of an extensive practice at home, and the probability of rapidly accumulating an independent fortune. You may have a far more extensive practice abroad; and if God favour you with the *riches of his grace,* you need care but little about the wealth of this world.

To *settled ministers at home,* I would say, that an army composed of striplings and young recruits is not competent to face a formidable enemy. There should also be men of experience, of sound judgment, of superior talents, and established character. It is a mistaken idea that any persons, professing piety and a disposition to do good, will do for missionaries. Are such persons qualified to reduce a barbarous language to a written form? or are they likely to cope with those subtle enemies with whom they may have to contend? Are such persons best qualified to transform hordes of savages into intelligent and christian nations? Select the man, who, by his popular preaching talents, can

hold a multitude in breathless silence while they listen to the truths of the gospel, who has special qualifications for writing-books for children and youth, and for communicating instruction in schools; he is the very man whose services are most needed in the missionary field. Let not such an individual view these qualifications as an indication that it is his duty to remain at home; rather let him view them as a special call to devote his best energies to the salvation of the heathen. Be assured, the better missionaries are qualified for their work, the more likely they are to be extensively useful.

In reference to ministers generally, many things must be taken into consideration before they contemplate a removal. Perhaps the cases would be rather rare in which it would be the duty of those who are much past the meridian of life to give up their present charge to go as missionaries to the heathen. It is questionable whether they would become very proficient in a foreign language, or whether their health would not suffer materially from a change of climate. Some trees are said to be more healthy and bear fruit more abundantly by being removed into another soil;

but it is necessary they should be transplanted before the roots have struck deep in the earth.

My younger brethren in the ministry; you do not yet resemble the venerable oak in the forest, or to attempt your removal would be hopeless. You have not yet taken such deep root in the sacred enclosure as to render it impracticable to transplant some of you into a foreign soil, where, watered by showers of heavenly grace, and warmed by the Sun of Righteousness, you would bring forth much fruit. The question now proposed for your consideration is of prodigious importance. Be not hasty in putting a negative upon it; examine it in all its bearings. The heathen, with imploring looks and outstretched hands, are crying to you, "Come over and help us." Missionaries in the field of labour, many of whom are literally sinking into a premature grave for the want of assistance, are calling to you, enquiring, "Who among you is willing to consecrate his services to the Lord in heathen lands."

In proportion as the agents are multiplied, our liberality must abound. There must be an alteration either in our prayers, or our subscriptions. We are daily praying that God would grant

greater success to the missionary cause, that his kingdom may come, and his will be done on earth as it is in heaven. Can these petitions be sincere, if instead of giving cheerfully to the extent of our ability, we are coolly calculating how small a sum will satisfy the conscience and appear respectable in the list of subscribers? God has already granted more success than we are prepared to receive. It is this success which has so embarrassed the Missionary Society, because the liberality of the public has not increased in proportion to the claims of the heathen, and the opportunities afforded for labouring among them. Whatever may be the relative sums subscribed, our liberality is far short of what it ought to be, if we give merely what we can spare without sensibly feeling it. We must learn to make *sacrifices* for the cause of Christ. Not simply part with the luxuries of life, but cheerfully give up certain comforts that we may do more for the propagation of the gospel, both at home and abroad. "Ye know the grace of our Lord Jesus Christ, though he was rich, for your sakes he became poor, that ye through his poverty might be made rich." The Saviour gave not the wealth of this world, but

freely offered up *himself a sacrifice for us.* May the love of Christ constrain us, henceforth not to live unto ourselves, but unto him who died for us and rose again. The zeal and liberality of some of the heathen ought to make many professing Christians blush. The Rev. W. Buyers, of Benares, informs us that he is acquainted with an Indian Chief who gave in one day, for the support of heathenism, the sum of £20,000., and with another person who furnished £300,000. for building a heathen temple. Oh that wealthy Christians would as freely part with their money for the support of a better cause!

Reader, pause for a moment, and ask yourself, What you have done—what you are doing—and what you intend to do for the conversion of the heathen. Five or six hundred millions of souls are perishing in ignorance. Almost as fast as the clock ticks, one of the heathen passes out of time into eternity. In the course of a year, between twenty and thirty millions are dying the second death, because Christians, insensible of their duty, do not impart to them the means of spiritual life. Are your efforts such as will perfectly satisfy you when lying upon your dying pillow with the re-

alities of eternity in full view? When standing at the judgment-seat of Christ, you behold myriads of the heathen trembling at the left hand of the Judge, waiting to hear their final doom, and be consigned to blackness and darkness for ever, will not conscience suggest to you, that had it not been for the covetousness of professing Christians many of those poor heathen might have been at the right hand of the Judge and welcomed into the joy of their Lord? Will you not then regret, that while on earth, you parted with so small a portion of your property for the conversion of the heathen? Be not anxious to die rich; rather enjoy the luxury of doing good through life, that multitudes may be benefited by your liberality.

If we would see a larger measure of success attending the labours of missionaries, there must be more earnest, believing prayer. If each missionary possessed the eloquence of an archangel, and the zeal of an apostle, all would labour in vain if the influences of the Holy Spirit be withheld. Knowing, then, that it is not by might, nor by power, but by the Spirit of the Lord, that our labours prove effectual in accomplishing the object

desired, let us give God no rest, "until the Spirit be poured out from on high." By unceasing and fervent prayer, we can engage the arm of Omnipotence to assist us in the great work of evangelizing the heathen; and if we are favoured with divine assistance, success will be certain.

Reader! in perusing this little volume, you have doubtless admired the delightful change which the gospel has produced in the hearts and lives of the poor heathen. Has the gospel effected in you that change which is essential to your salvation? You have, perhaps, assisted in sending the blessings of eternal life to distant nations; but have you any part or lot in these blessings yourself? Your zeal in the cause of Christ will not serve you as a substitute for personal piety. Doubtless many assisted in building the ark who afterwards perished in the Deluge. "In the last great day, many will say, Lord, Lord, have we not prophesied in thy name? and in thy name done many wonderful works?" to whom the Lord will say, "*I never knew you.*" Give all diligence to secure an interest in that salvation in which thousands of the heathen are now participating. Adopt the language of the Psalmist as your own;

"Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence, and take not thy Holy Spirit from me. Restore unto me the joy of thy salvation; and uphold me with thy free spirit. Then will I teach transgressors thy ways; and sinners shall be converted unto thee." *Personal piety* is essential to extensive usefulness. If, then, you wish to turn many unto righteousness, and be instrumental in saving souls from death, devote *yourself* unreservedly to God. You may then reasonably expect the divine blessing to rest upon your exertions, and, with delight, anticipate the period when you will meet around the throne of God multitudes of converted heathen, and unite with them in celebrating the praises of redeeming love.

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